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DOES CATHOLIC DOCTRINE CHANGE?

It was one of the basic contentions of the Modernists, who were condemned forty years ago by Pope Pius X, that the teaching of the Church has changed substantially in the course of the centuries, and should continue to change in future. Accordingly, among the propositions reprobated by the Sovereign Pontiff in the decree *Lamentabili* we find such statements as these: "The principal articles of the Apostles' Creed did not have the same meaning for the Christians of the early ages as they have for the Christians of our time. . . . The progress of the sciences demands that concepts of Christian doctrine be reformed regarding God, creation, revelation, the person of the Word Incarnate, redemption."[1]

This same view of the changeableness of Christian doctrine prevails among many Protestants of our time—and quite logically, too, since to them the Church is a merely human organization, subject to error even in its most fundamental tenets, and consequently quite likely to discover in the course of time that what was formerly taught as the word of God is actually error.

Of course, no Catholic could accept in its unqualified form the statement that the teaching of the Catholic Church is subject to change; for such a statement, as it stands, is irreconcilable with the fundamental Catholic dogma that one of the prerogatives with which Christ endowed His Church is infallibility. At the same time, to exclude all manner of change from the Church's teachings in different periods and under different circumstances would be contrary both to history and to theology.

The purpose of this paper is to lay down the general principles on this subject and to point the way to the solution of the majority of the problems which center about the unchangeableness or changeableness of the Church's teaching. Certain particular problems of a theological or historical nature that offer special difficulty are not within the scope of this article. The priest engaged in the active ministry should be equipped with sufficient knowledge of the subject to meet at least the chief difficulties that may be proposed to him. Sometimes a difficulty of this

[1] *DB*, 2062, 2064.

nature comes in the form of a question from a devout Catholic—for example: "Hasn't the Church changed its teaching regarding the age for First Communion? Formerly a child had to be at least ten years old before receiving the Holy Eucharist; now he can communicate at the age of seven. How can that be reconciled with the Church's claim to infallibility?" Sometimes the problem is presented in the form of a suggestion that the Church adapt her teaching to modern ideas. Such is the theme of Dr. Harry McNeill in a recent issue of the *Commonweal*, in which he asserts: "Our ethical training is too often ill-adapted to the developing child. . . . This is manifest in classic inadequacies in our teaching of religion. . . . This is also manifest in the domain of sex education where our negativism is notorious."[2] Sometimes, too, the problem arises in connection with a statement of the secular press, which is calculated to puzzle Catholics or to lead them astray, so that priests must be prepared to explain to them the true doctrine. Thus, some months ago the news magazine *Time*, commenting on Pope Leo XIII's doctrinal pronouncements regarding the relation between Church and State, asserted: "Though Leo's views are still repeated by a few academic theologians, they are largely ignored by the U.S. hierarchy."[3]

When we discuss the possibility of a change in the teachings of the Church, we are referring primarily to the *Ecclesia docens*, the official teachers of divine truth, namely, either the bishops in union with the Pope, or the Pope alone in his capacity as the teacher of all the faithful. Participating to a limited degree in the authority of the *Ecclesia docens* are the Roman Congregations (such as the Holy Office) and the Commissions (such as the Biblical Commission) inasmuch as they are delegated by the Pope to make doctrinal pronouncements on certain topics. The constant and common teaching of theologians can also be reduced to a pronouncement of the *Ecclesia docens*, for the magisterium tacitly approves an opinion which is universally taught for a considerable length of time.[4] On the other hand, the views of individual theologians or of individual bishops do not constitute the teaching of the Church, and hence can be erroneous and subject to modification. Secondarily, the *Ecclesia discens*, the

[2] *Commonweal*, XLVI, 15 (July 25, 1947), p. 352.
[3] *Time*, XLVII, 8 (Feb. 25, 1946), p. 44.
[4] Cf. *DTC*, IV, 2195.

body of the faithful, is also to be reckoned with when the possibility of a change of doctrine is discussed. For the belief of the *Ecclesia discens*, which receives its doctrine from the *Ecclesia docens* and is preserved in unity of faith by the grace which flows from the Head of the Church, will correspond to the changeableness or unchangeableness that is found in the official teaching of the magisterium.[5] Here, too, it is quite possible for erroneous notions to be found in a portion of the believing Church for a time, with the possibility of subsequent rectification. Thus, in the early centuries there were some of the faithful, particularly in the East, who believed marriage can be dissolved by adultery. Hence, the problem of change of belief is pertinent only to the universal Church.

Let us begin with certain factors or occurrences which might be designated as changes in the Church's doctrines, yet are not incompatible with the correct Catholic notion of doctrinal unchangeableness. First, there can be the application of traditional Catholic principles to new discoveries, with a consequent modification of some practice hitherto in vogue. For example, it was scientifically proved a few years ago that real death often does not take place until a considerable length of time has passed after apparent death. The Church gratefully accepted this scientific discovery, and now it is the common practice for priests to administer the sacraments some time after all signs of life have ceased, if there was no opportunity of giving them while the person was evidently alive. There is no change here in the Church's teaching. She still proclaims that only the living can receive the sacraments. But the Church has now learned a natural truth, not contained in the deposit of faith, and she is glad to utilize that knowledge for the benefit of souls, though it entails a certain measure of change in her practice.

Again, until quite recently it was taught by all moral theologians that it is unlawful to remove the fallopian tube of a woman in which an ectopic pregnancy is in progress, until the tube has been ruptured. Nowadays it is held by many reliable theologians that the excision of the tube is permitted as soon as it is discovered to contain an ectopic fetus.[6] No condemnation of the Church has been delivered against this second view. But, again,

[5] Cf. Mazzella, *De religione et ecclesia* (Rome, 1885), n. 784.

[6] Cf. Davis, *Moral and Pastoral Theology* (New York, 1938), II, 174.

we have a case, not of any change in the *Church's* teaching, but of a new application of her teaching, brought about by the findings of *science*. For the traditional teaching of the Church still holds—namely, that a *present* danger to the life of the woman must be established to justify an operation which will produce, as an indirect effect, the death of a fetus. But nowadays, medical science has discovered a fact unknown to the doctors of a previous generation—that from the beginning of the tubal pregnancy there is a dangerous pathological condition *actually present*.

Secondly, it should be noted that some of the official pronouncements of the Church are couched in language which indicates that the *present expediency* rather than the *absolute truth* of a certain doctrine is the object of the declaration. This is particularly true of decisions of the Holy Office and of the Biblical Commission, which frequently declare of a certain opinion no more than "it cannot safely be held." This simply means that up to the present no sufficient arguments have been adduced for the opinion in question; it does not exclude the possibility of such arguments being produced in future. An example of this type of definition was rendered by the Holy Office in 1897, declaring that it was not safe to deny or to doubt the authenticity of the Joannine text on the "Three heavenly witnesses."[7] Twenty years later the same Holy Office declared that it was not the purpose of this decision to forbid scientific investigation on this question, with due submission to the judgment of the Church.[8] As is very evident, when an opinion which at one time the Church declared could not safely be taught is later established by new arguments, it can be accepted by Catholics without any implication that the doctrine of the Church has changed. There is no inconsistency in holding that a view which at one time could not be reasonably maintained because the arguments were insufficient can later be demonstrated by virtue of new proofs.

Thirdly, changes in the Church's legislation by no means indicate changes in her doctrine. It is quite easy to perceive this in such disciplinary measures as the laws of fast and abstinence, the regulations regarding the eucharistic fast, marital impediments of ecclesiastical origin, etc. But in other matters changes sometimes occur which at first sight might be taken for doctrinal

[7] *I John*, 5:7. [8] *DB*, 2198.

modifications, yet actually are legislative enactments. A good example is the enactment of Pope Pius X regarding the age for First Communion. When he issued his memorable decree on this subject through the Congregation of the Sacraments on August 8, 1910, the Pope declared the "age of discretion" (at which the obligation of receiving both Penance and the Blessed Eucharist begins) to be about the seventh year.[9] Now, for centuries theologians had been commonly interpreting the phrase "years of discretion," used by the Fourth Lateran Council as about the tenth year, at the earliest, in reference to the time when the precept of Easter communion commences, so that the obligation of receiving the Holy Eucharist would begin to bind considerably later than the precept of Confession,[10] and this interpretation was apparently accepted by the Church. One might be inclined to say that the decree of Pope Pius X rectified a false notion that had prevailed for hundreds of years. Actually, however, the explanation of this modification is this: the Church has been delegated by Christ to determine how frequently the faithful are to fulfill His command to eat His flesh and drink His blood,[11] and what qualifications are required for a worthy reception over and above the state of grace. Among some Catholics of the Oriental rites Holy Communion may be given to infants, with the full authorization of the Church; but by virtue of the same ecclesiastical power there is required in the Western Church some intellectual appreciation of the Real Presence on the part of those who communicate. For hundreds of years the intellectual appreciation demanded by the Church through her acquiescence to the common theological view was such as would ordinarily be possessed only by a child of about ten years. Pope Pius X legislated that henceforth that measure of understanding would suffice which is usually found in a child of about seven years. His decree must not be taken as a correction of an error that had long prevailed throughout the entire Western Church as to the sense of the phrase "years of discretion." On the contrary, it was an exercise of his supreme legislative power, ruling that in future less intellectual maturity would be a condition for a worthy

[9] *DB*, 2137.

[10] Cf. St. Alphonsus, *Theologia moralis* (ed. Gaudé, Rome, 1905), Lib. VI, n. 301.

[11] *John*, 6:54.

communion than had previously been required, and imposing the obligation of annual communion on those who have attained to this degree of knowledge.[12]

Fourthly, the doctrinal growth which has taken place in the Church since its establishment is certainly not to be reckoned a change in the accepted sense. This growth consists in a more profound, a more scientific, a more explicit grasp of the deposit of divine truth committed by the Son of God to His Church. In this way the Church, both *docens* and *discens*, arrived at the more complete cognition of such doctrines as the two wills of Christ, the Immaculate Conception, the presence of the whole Christ in every part of each species, etc. And beyond doubt this growth in appreciation and understanding of divine revelation will continue until the end of time. But this manner of subjective progress is very different from the modernistic concept of the evolution of doctrine, according to which contradictory tenets have been propounded by the Church at different periods of history.[13] This type of change the Catholic Church rejects; but the possibility of the growth of the faithful in the understanding of the faith the Church fully accepts.

In what, then, does the unchangeableness of Catholic doctrine consist? In the first place it means that nothing has been added or ever can be added to the deposit of public divine revelation since the death of the last apostle.[14] Such has ever been the teaching of the Church, based on the conviction that the truths proclaimed by Christ (including what was revealed to the apostles

[12] It is true that the decree of the Congregation of the Sacraments declared that those theologians who distinguished between the age of discretion required for Penance and that required for the Holy Eucharist (and consequently taught that First Communion must be deferred until the age of ten or over) were in error (*AAS*, II [1910], 579). It would seem, however, that this statement is to be taken with certain qualifications. The meaning would seem to be that it would have been more conducive to the spiritual profit of the young if theologians had not made the distinction in question and thus induced the Church to base her legislation on a less commendable view. It must be remembered that the legislation of the Church at any one period is not necessarily the most prudent and the most advantageous to souls; and her legislation is often guided by the more common theological opinion. Even saintly bishops, like St. Alphonsus and St. Charles Borromeo, taught that First Communion should be deferred until the tenth or twelfth year.

[13] Cf. *DB*, 2059 f.

[14] Cf. *DB*, 2021.

by the Holy Spirit) were intended as the completion of the Message of God to the human race. Moreover, all definite pronouncements and explanations of revealed truths rendered by the Pope with the fulness of his power for all the faithful or proclaimed officially by the body of bishops in union with the Pope (either in council or in their respective dioceses) are infallible, and consequently unchangeable.[15]

It would be a grave mistake, however, to believe that the infallibility of the Church is limited to the proclamation of revealed truth. There are many doctrines, not contained in the deposit of faith, but so intimately connected with it that the authority to teach revealed truth infallibly would be rendered in great measure ineffective unless the infallible magisterium extended to them also. On this account it is held as certain by theologians that such doctrines constitute a genuine object of infallibility, though indirect or secondary.[16] And when there has been a definitive and official pronouncement on such a doctrine by the infallible magisterium, this doctrine too is unchangeable for all time.

To this indirect object of infallibility pertain dogmatic facts—particular happenings or incidents, closely related to revealed truth. Such, for example, is the fact that Anglican Orders are invalid, defined by Pope Leo XIII. It is pathetic that there are many members of the Anglican communion who are willing to admit all the teachings of the Catholic Church save this declaration, and are fervently hoping that one day the Church will reverse Leo's decision. It would seem that this view was encouraged even by some Catholics at the "Conversations of Malines" conducted by the late Cardinal Mercier. But the Catholic answer to those who manifest such a hope must be the absolute denial of any possibility of a change of the doctrine enunciated by Leo XIII. His decision was evidently definitive, pronounced with the fulness of his teaching authority, for he asserted that he was "*most fully confirming* and so to say renewing the decrees of his predecessors" and that "with certain knowledge" he was pronouncing and declaring Anglican Orders null and void.[17]

[15] In the words of the Council of Trent, the *ex cathedra* pronouncements of the Pope are "ex sese, non ex consensu Ecclesiae, irreformabiles" (*DB*, 1839).

[16] Cf. *DTC*, IV, 2184.

[17] *DB*, 1966.

Confirmatory proof is given in a letter of the Pope to Cardinal Richard, in which he said it had been his intention *rem absolute judicare* and *penitus dirimere*.[18]

Under the indirect object of the Church's infallibility comes also what is known as general discipline. This means that in the dogmatic or moral teaching of the Church, which is included in a practical manner in what is commanded, approved or authorized for the spiritual welfare of all the faithful, by virtue of the protection of the Holy Spirit there can be found nothing that is false or detrimental to souls.[19] This does not mean that there cannot be improvements in the Church's methods of exercising her ministry in the course of time. She can use, and does use, the natural helps afforded by scientific research in psychology, pedagogy, sociology, history, etc., to render more effective her efforts to teach and to sanctify and to govern those whom she yearns to bring to sanctification and salvation. The Church does not even disdain to utilize any fragment of truth or goodness that she may find in a false or pernicious philosophic system. Dr. McNeill, quoted above as criticizing Catholic ethical training, believes that Catholics can derive much benefit from Freudianism. If by this he means that certain techniques of this system, free from its tainted philosophy, could be employed advantageously by the Church, his view might be acceptable.

But, on the other hand, to hold that for centuries the universal Church has employed methods of dealing with souls that are positively harmful cannot be held by anyone who believes that the Church is endowed with infallibility and is protected and aided in her mission by the ever-abiding presence of the Holy Ghost. On this account there is a dangerous ambiguity in the statement of Dr. McNeill: "Our ethical training is too often ill-adapted to the developing child. . . . This is manifest in classic inadequacies in our teaching of religion. . . . In the domain of sex education our negativism is notorious." This might be understood in the sense that the *Ecclesia docens* as a whole has failed egregiously in its task of teaching the faithful.

Apart from arguments based on Catholic faith, a simple summary of the facts pertinent to this last assertion, if it be

[18] Cf. Sydney Smith, "Anglican Orders," *Catholic Encyclopedia*, I, 498.

[19] Cf. *DTC*, IV, 2197.

understood of the Church as a whole, suffices to show how unfounded is the accusation. For twenty centuries the Catholic Church has been instructing her members about sex. Some of this instruction is proposed negatively, as God Himself propounded His Commandments on this subject: "Thou shalt not commit adultery. . . . Thou shalt not covet thy neighbor's wife." But the Church's teachings on this subject are not exclusively negative. She points out the dignity and merit of chastity, whether it consists in the exact observance of God's law in the conjugal state or in the acceptance of Christ's counsel in the state of virginity. Those who have followed her instruction and used the supernatural helps she provides have been able to restrain their inordinate sexual impulses and to experience the happiness promised by Our Saviour to the clean of heart. Can those who preach and practice Freudian psychology point to a similar success? And can any Catholic regard it as possible that the Catholic Church will radically change her method of teaching sex as a result of Freudianism and incorporate into her methods of guiding immortal souls the system of an atheistic philosophy which regards human beings as mere animals?

Besides the infallible teaching of the Church on matters contained in revelation or connected with it, there also are pronouncements of her official teachers which are authoritative, though not infallible. Such are decisions of the Roman Congregations or Commissions, and also doctrines taught by the Pope officially, but without the intention of using the fulness of his authority, and of giving a definitive decision. The statements of the Sovereign Pontiff in Encyclicals are usually in this category. The faithful are obliged in conscience to accept such decisions internally, for even though their correctness is not guaranteed by the charism of infallibility, those who formulate and promulgate them are undoubtedly aided by the Holy Spirit. Furthermore, every natural precaution is taken before such declarations are published, particularly the meticulous supervision of men who are specialists in the matter involved.[20] The acceptance of these decisions is not an act of divine faith, but is rather an act of obedience, known as religious assent. It could happen that one who is very well versed in the subject of such a decision would be

[20] Cf. *DB*, 2008, 2113.

convinced that it is erroneous, and in that event he would be justified in withholding his assent although he should communicate his ideas promptly to ecclesiastical authorities and not attack these authorities openly. But such an event could occur only most rarely. The general rule is that all Catholics, learned and unlearned, clergy and laity, must acquiesce wholeheartedly to these authoritative (though not infallible) decisions of the Church, confiding in the prudence and wisdom of those who proclaimed them and in the protection of the Holy Ghost over the official teachers of the Church.[21]

Obviously, it is possible for the Church to change her doctrine on a matter proposed in one of these non-infallible pronouncements, but such a thing can happen so rarely that (apart from the exceptional case mentioned in the previous paragraph) it would be most rash to impugn a statement of this nature. Yet, at times we hear Catholics criticizing such teachings, apparently with the erroneous idea that they are bound to accept only the infallible pronouncements of the Church. A particular example will be appropriate.

In his Encyclical on Christian Education, Pope Pius XI asserted that the system of coeducation is "fallacious and hostile to Christian training."[22] Now, to claim that the Sovereign Pontiff based this statement on false pedagogical notions, or that he intended his denunciations for the Latin countries, not for Anglo-Saxon lands, and that at some future time the Church will reject his teaching by approving coeducation as the better system betokens a deplorable misunderstanding of the teaching authorities of the Church. There are, indeed, occasions when coeducation in Catholic schools or colleges can be tolerated because it is the most practical method of securing a Catholic education for the greatest number of boys and girls. A pastor who can obtain only a limited number of religious teachers can justly reason that it is better to have coeducation than to have half of his children attending a non-Catholic school. But to propose coeducation as *per se* ideal in the face of the Pope's teaching is undoubtedly forbidden to all Catholics.

And so, with the qualifications explained above, we can say

[21] Cf. Van Noort, *De fontibus revelationis* (Bussum, Holland, 1920), n. 251 f.
[22] *DB*, 2215.

that the doctrine of the Catholic Church does not and cannot change. To the enemies of the Church this is an indication of her blind stubbornness and of her unwillingness to adapt herself to the march of progress. But to Catholics this unyielding attitude of their Church is only the logical consequence of her belief in the constant assistance given to her teaching office by the Spirit of God who dwells within her, guiding her in the way of truth. There is no substantial change in the Church's doctrine, because truth needs no change. The Church does indeed take into consideration the particular circumstances of the times when she enunciates her moral doctrines, but she does so without any modifications of the principles she has always maintained. Intelligent Catholics know that there is no need to apologize for the intransigeance of their Church. Time and time again in the past she has been told that her doctrines are outmoded, that she must conform to the progress of science, yet she has continued to proclaim her traditional doctrine and has seen the so-called modern doctrine itself rejected as erroneous. To those who are privileged to propound the teachings of the Church officially this should be an inspiration to explain Catholic doctrine clearly and unequivocally, without any anxiety as to what the world may think or say, for they speak in the name of the Church and the Church speaks in the name of the living God.

FRANCIS J. CONNELL, C.SS.R.

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FALSE CHRISTIANS

How wretchedly blind indeed, to profess themselves Christians—that is followers of Christ—and yet to believe and follow the maxims of the world, rather than the maxims of the gospel of Jesus Christ: to obey the laws of the world, of the flesh, and of the devil, their mortal enemies, rather than the ordinances of their Saviour; to prefer lies, deceit, and empty vanity before truth; darkness before light; slavery before liberty; misery before happiness; hell before heaven; and Satan before God! My soul, see thou never make so wretched a choice.

—From the *Meditations for Every Day in the Year,* by Bishop Challoner, (the meditation for Nov. 9).

REACHING THE HUNDRED MILLION

At a reception in Washington not long ago a priest friend of mine was fascinated by several remarks made by a young Jewish lawyer connected with the Department of Labor. There was such a definitely Catholic outlook to most of his comments that when the priest got into conversation with him, he ventured to inquire from the lawyer how one who was not a Catholic had happened to acquire such an intelligent understanding of the Church's basic position on the rights of labor.

"There's an interesting story behind that!" the labor lawyer replied. He proceeded to tell how, twelve years before, his professor at Harvard Law School had persuaded him and three other Jewish young men to take up labor law. Although not a Catholic himself, the professor surprised the four students at the outset by telling them he would have preferred Catholics as students to prepare for this field of law. Their whole background and training, he claimed, fitted them for particular sympathy with the lot of the working classes.

But he frankly confessed that he had not been able to interest one Catholic student in labor law. Although he had gone to considerable effort to show each that anyone interested in bettering the welfare of mankind would have countless opportunities in the field of labor, the reaction of practically all the Catholic students was, he said, that they preferred to take up corporation law "because there was more money in it."

And this was not all. The non-Catholic professor had another surprise for his four young Jewish students. He recommended that if they were interested in getting the best possible foundation for labor law, they should carefully study one brief text at the very beginning of their course. He handed each of them a copy. It was Pope Leo's encyclical on labor, *Rerum novarum*.

Some months have passed since I first heard about this incident from my priest friend, but I have thought about it often because of all examples, it seems to sum up best three conclusions that are becoming more and more evident.

(1) The great mass of humanity not of our Faith is far better disposed to the Catholic Church than most of us realize. They are looking to us more and more for a leadership they need so urgently.

Many are learning through bitter experience that civilization cannot endure when founded on nothing more than man-made laws. Not only is the deception of the materialistic world turning them to the truth found only in religion, but there is a strong appeal in Catholic spirituality. Most are coming to recognize that the world conflict, narrowing down to the issue of being for God or against Him, involves the very dignity of man. And they are realizing, when they come to know the doctrine of the Catholic Church, that it is the world's greatest champion of this dignity—of the rights and personal liberty of the individual.

(2) Once the majority of our laity becomes aware that, by God's grace, we have in our hands the blessings of Christ intended for *all the world* as much as for ourselves, at that hour we will shift in a notable way from concentrating—spiritually and materially—almost exclusively on ourselves, to a dynamic program of *bringing Christ to the world.* And in a particular way, we will concentrate on the hundred million persons in our own land who either know Him not or who are slowly but surely drifting away from Him, drifting because no follower of Christ is taking a realistic, persevering interest in them.

(3) We must be on the alert to bring, by prayer, example, and action, the immutable principles of Christ not only into labor law (as the non-Catholic professor at Harvard tried in vain to persuade Catholic students to do) but into every other phase of man's daily life, particularly into those fields which affect and often control the thought and living of most of mankind: government, education, social service, labor-management, and the policy and writing end of newspapers, magazines, books, radio, and movies. While the majority of Catholics seem to withdraw into their own little worlds, anti-Christians are working night and day to take over the big world itself. They are literally swarming into these vital fields, knowing well that whoever dominates them dominates the destiny of hundreds of millions. To bring the peace of Christ to the world, there is only one solution: *to replace workers for evil with workers for good.* I am convinced that a trend can be developed that will result in a million or more followers of Christ in this country taking the time and trouble, individually and personally, to act as Christophers, or bearers of Christ, in carrying Christ into the "marketplace."

EASIER THAN YOU THINK

It would be much easier than most Catholics imagine to reach these hundred million persons in the name of Christ. Thank God, few among them are anti-religious or hostile to Christian thinking. If they are a bit shy and wary, this is largely due to the fact that they are unfamiliar with the supernatural and the eternal. Americans have a keen sense of fairness and are deeply interested in seeing that "all people of all nations" share in the fundamental decencies of life that a Christian tradition has provided for them.

Judging from experience over a long period of years, it seems to me that ninety per cent of this hundred million would welcome the friendly solicitude of the Catholic Church in their behalf, spiritually and temporally, despite the fact they often seem hostile. They would like to know more about the basic Christian truths which they now see, more clearly than ever before, to be the one essential foundation that will safeguard the personal rights and freedom of all men. For, make no mistake about it, when belief in God and in Christian values goes, human rights are likewise trampled underfoot. In our own time we have seen how dictatorial cliques which scorn Christ always end up crucifying their fellowmen. Here in the United States Christian principles and Christian values have been the inspiration and very bedrock of the nation.

The Founding Fathers bluntly stated that the human personality is intrinsically sacred. Lest anyone misinterpret what they meant, they put down their conviction in very explicit terms at the very beginning of the Declaration of Independence when they stated that "all men . . . are endowed by their Creator with certain unalienable rights."

Today, widespread ignorance of Christ and of Christianity is actually undermining the very foundations of America. If millions of Americans ignore God, forget God, then the bottom drops out of the American concept of life. It won't take the Communists or other foreign agents to wreck the U. S. A. The wreckers will be Mr. and Mrs. America, and all the little Americans who have forgotten God. For it is only reverence for God that can insure reverence for the dignity and rights of man.

"NOW YOU'RE TALKING!"

A couple of months ago I found myself in the company of a

screen writer who had been branded as a Red. When he saw that I was sincerely interested in getting his point of view, he said quite frankly: "I have no use for organized religion because it has no use for me and the rest of humanity like me. It is all taken up with its select circle, and the rest of the world can go to the devil for all it cares." Appreciating the importance of looking at things from his point of view, while showing him in a friendly way what he had overlooked, I replied: "I can see what you mean, Jack. And there is some truth in what you say. In all honesty, we do fall far short in doing what Christ said in bringing His blessings to *all* men and not merely to *some*. But actually, things are not as bad as you say. For instance, I am deeply interested in you, regardless of what others say about your being a Communist, an atheist, or an enemy of religion. I see in you a child of God Who loves you dearly. And not only am I interested in you, I am bound under pain of serious sin to show, as far as I can, a reasonable concern for your well-being here in this life and for eternity." I got no further. "Now you're talking!" he exclaimed. "It's wonderful to hear something like that. You have given me a slant on religion that I've never heard before."

There's little chance of this writer's becoming a Catholic. But it took only a few moments to rid him of much of his hostility toward religion. And all through a simple explanation that any twelve-year-old child could have given. To those who move among people like this, one conclusion stands out: what a tremendous change there would be in the world itself if only a few million Catholics put in a little more time and effort to reach the eighty-five per cent outside the Church and convinced each of them of some of the teachings of the Catholic Church—for example, that every man is the child of a Father in heaven who loves him for all eternity!

IT PUZZLES CONVERTS

Shortly before the end of the war, a young WAVE officer from California found her way into the Catholic Church after a long struggle. As a Protestant she had often heard that Catholics were notorious for reaching out and grabbing converts. She not only found this to be far from the truth, but soon discovered that the average Catholic didn't make the slightest effort either to convert her or to present the Church's viewpoint as a solution to the

turmoil that continues to threaten civilization. She summed up her reactions in the following words: "One thing I cannot understand is why Catholics in general do so little to share their vital message from God with those who are starving for it. I had to push my own way into the Church. But, thank God, I did not lose courage as so many do, when they see how indifferent Catholics are about encouraging them. I was absolutely amazed at what I found in the Catholic Church, and it made me mad that I had to work so hard and search so long to find it."

Later, she again wrote: "I am surrounded by non-Catholics, many of whom are hungry for the truth. Most have become quite discouraged and cynical because of the man-made chaos, evil, and suffering of the world. One girl, a minister's daughter, went so far as to admit that she had lost her own faith and knew that her father had also, though he continued to preach. All on her own she has come across some Catholic truths, because of this, she not only lost a great deal of her prejudice, but it is all she can do to keep from showing how intrigued she is with the Church. I've found her looking through my Catholic books several times, though she was quick to make disparaging remarks about them. That's a good sign! I went through that stage too."

NO EFFORT IN VAIN

For several years a business man tried in various ways to bring a belief in God into the life of the head of one of America's great corporations. To all appearances he failed, despite the fact that he never gave up praying and striving for his friend, who continued even in his last fatal illness to ridicule belief in God and a future life. Shortly after his death, his nurse, not knowing that any effort had been made in his spiritual behalf, told one of his relatives that just before he died he suddenly expressed a profound sorrow for the sins of his life and prayed to God like a child.

On a train to Albany a Catholic young man was talking with a soldier sitting next to him reading the *Daily Worker*. He asked how the soldier had become a Communist. The reply was frank. "Because Communists claim to have the answer to all the troubles we face today." The Catholic then began to show the soldier the difference between the false promises of the Communists and the actual performance of the Catholic Church throughout twenty

centuries. Several conversations followed. Eventually the soldier asked to be received into the Church.

Several months ago I happened to be in a crowded coach of a slow train going from Kentucky to Tennessee. I sat next to a man who showed very definitely that he resented my presence because I was a Catholic priest. I felt it was my business to show a friendly interest in him, no matter what he thought of me. Twice I tried to open a conversation with him. No use. He still maintained an icy aloofness. Having met this type many times before, and having come to realize that this apparent hostility is nothing more than a superficial cloak hiding a better nature, I did not give up, but still hoped for an opening. My fellow traveler shoved a cigarette into his mouth and then searched his pockets, one after another for a match. Noting this, I reached for my own matches, struck a light for him, and held it out so that he could light his cigarette. Immediately his frosty manner disappeared. He began to talk and act like an old friend. A moment later the "peanut butcher" entered the car. My new found friend stopped him and ordered two "cokes"—one for me, one for himself. Then he opened up with a barrage of questions about religion, told me of his admiration for the Catholic Church, and kept going at such a pace that within a few minutes there was no trace of his former hostility.

OPPORTUNITIES UNLIMITED

One of Hollywood's leading writers and directors recently declared: "I've come to the conclusion that when belief in the immortality of the individual soul is absent, individuals, peoples, and nations must be destructive." This man is not a Catholic, but he has an increasing admiration for the Church's insistence, in season and out, on maintaining the perspective of eternity. Several Catholics have taken a Christopher interest in him because of their admiration for him, as well as because of the fact that through his pictures he reaches millions.

Several recent outstanding screen successes are the work of this man. He is now planning to make a major picture based on the experiences of European missioners in the Upper Amazon Valley nearly a century ago. He wants to dramatize the constant love of the missioners for the savages who killed priest after priest, only to find that for every one slain another would come from Europe

to carry on in the attempt to win them to Christ. Finally, after murdering the superior and seeing that even then the missioners did not abandon hope in them, that instead another priest was sent from Europe to head the little group, the savages came to the conclusion that these men had a love greater than they had ever found in any men and invited them in a most friendly way to teach them about it.

Hundreds of other instances could be cited showing how individual Catholics, playing well the role of Christophers, are carrying the Prince of Peace into many quarters that need Him and want Him, into places where he might never be except for the apostolic co-operation of these simple Christophers. Some of them are teachers, others are in newspaper and magazine work. A few are in government service. Two whom we think of now are in the diplomatic corps and are proving exceptionally helpful in emphasizing the Christian basis of our nation. Another group is making a point of attending union meetings and taking positions in union organizations, all as part of an apostolate to bring Christ to those who know Him not. Despite their small number, they have succeeded several times in warding off domination of these unions by anti-Christian elements.

It needs no stretch of the imagination to see what a complete transformation for the better will take place in our country once these small numbers of Christophers are multiplied until they are more than a million, striving by prayer and by work to reach the hundred million. Large numbers are bound to enter the Church because of their efforts. Tens of millions of others will at least be brought closer to Christ because of the spiritual solicitude of these Christophers for *all* men. And, last but not least, this effort for Christ in our country may well extend in an unprecedented manner to bring His blessings to the billion souls over the world who are still pagan.

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MISSION INTENTION

"The Conversion of Political Leaders in the Missions" is the Mission Intention for November, 1947.

SAINT AUGUSTINE AND THE CHURCH

St. Augustine is commonly known in the Catholic Church as the Doctor of Grace, and that by official title. Unofficially, but otherwise with equal right, he is called the doctor of practically every other theological treatise by those who make particular studies in those treatises. In a high measure this is also true of what he has written on the Church, so that he fully merits the title of Doctor of the Church. As the Church officially acclaims his doctrine on grace to be her own, so she *de facto* also recognizes his doctrine on the Church to be the doctrine of the Church. Just as it may be generally stated that Christianity speaks and thinks, by and large, in Augustinian concepts and language—so great and lasting has been his influence on Christianity—so, too, it may be truly said that our concept and theology of the church are the concept and theology of St. Augustine, the African Saint and Bishop of the fifth century.

If the spiritual vitality and the religious dynamism of the great Bishop of Hippo seem to be at times overpowering, it is because they were rooted in a concept which engendered power. This concept is his concept of the Church. St. Augustine entertained a notion of the Church which was complex and elastic, impressive and dynamic. Although his notion was not gripped in the vise of a scholastic definition, it was well circumscribed. It was, above all, for St. Augustine a great reality centered around Christ, a world-wide organization embracing all peoples, a spiritual organism diffusing its life to all the members corporately taken and to each individual separately considered. Indeed, it was a motive power for the personal life of St. Augustine and for that of the members of his Church.

It is true that certain vital elements of Augustine's ecclesiology come to the foreground more conspicuously in his times and works than the corresponding elements have done in later or our own times. It is likewise true that other elements which we are wont to stress receive less attention and emphasis in his works. Moreover, it must be admitted that certain vital ecclesiological elements receiving so much attention in his works have been relatively neglected or disparaged even for a span of centuries. In justification of this default it will be remembered that the epoch-making religious vicissitudes in the course of centuries have in-

fluenced such changes or one-sided considerations to meet the challenges of new trends and developments.

The preponderance of the spiritual elements in the definition or circumscription of the Church over the juridical elements prevailed in patristic and scholastic thought till the sixteenth century, when the consideration of the juridical elements became uppermost in the minds of the writers from that period till our own time. Already in the Vatican Council a trend was conspicuously noticeable to revert to the spiritual elements, and it was proposed to define the Church by simply stating that it was the Mystical Body of Christ. If this definition was not authoritatively proclaimed, it was possibly because the Council was prematurely dissolved. That the Church is the Mystical Body of Christ is the gist of St. Augustine's circumscription of the Church.

A VISIBLE INSTITUTION

The Church of St. Augustine was certainly a hierarchical institution. His voluminous works are a witness to the existence of all the grades of the hierarchical order as we find them today in the Catholic Church. While the Bishop of Hippo witnesses their existence and occasionally makes observations as to their nature, he does not expatiate upon them. There was no dispute over them or any question of them. Hence not much is found relative to these orders, especially to the lower ones, although slightly more consideration is given to the higher orders mostly by reason of the more frequent references made to the more important duties and persons performing them.

One cannot help noticing the more frequent and trenchant references made by St. Augustine to St. Peter and his successors, the Roman Bishops. St. Augustine's writings and times are a testimony to the primacy of the Roman Bishops not only in practice by virtue of the appeals made to, and the decisions made by, the Roman Bishops in disputed matters, but also in theory through the explicit and implicit assertions made by the Bishop of Hippo relative to St. Peter and his Roman successors. It was in connection with the Pelagian heresies, the proceedings of which were sent to Rome, that the famous adage "*Roma locuta, causa finita*" was formulated from the dicta of St. Augustine. It is just, therefore, that we should find on the altar in the apse of St. Peter's Basilica in Rome St. Augustine in company with three other

great Doctors of the early Church, holding uplifted the *cathedra Petri* to symbolize the support accorded by him, in doctrine and practice, to the exalted position of the Roman See.

The great African luminary teaches that the Church is a visible, social organization possessed of "sacramental" rites and observances through which its religious life is fostered and manifested. In fact, he maintains that no religion, whether it be true or false, is possible without visible and external signs. And in the Catholic Church, too, external elements and visible bonds are necessary; nay, they are essential to the very concept of the Church. In Christ Himself, in man, in the sacraments, we find an example of the co-existence of a visible and an invisible element which are indissociably united into one being to the extent that the visible is indicative of the invisible.

Precisely on account of the external elements of the Church the African Saint was able to portray the Catholic Church concretely in its historical, geographical, visible form, characterized by cognoscible traits through which she might be recognized and distinguished from other religious bodies as the Church of Christ and the Apostles. He was able to point to a Church which was at the same time one and universal and which had uninterrupted succession of the Roman Bishop from the time of the apostles to his own time.

In these expositions of the externals of the Church St. Augustine has laid down a pattern of apologetics which has become a rich heritage of the succeeding centuries, but which was especially revived in all its vigor and totality in the sixteenth century under the pressure of Protestantism. Many great apologists of this period were steeped in the writings of the fifth century African Doctor. They readily realized that his strife with the African Donatism was very similar to the one in their own time against Luther and the Reformers. The Donatists and the Reformers admitted and even overstressed the Church as the Body of Christ, but Augustine and the sixteenth century writers countered with something more tangible and demonstrable, namely, the external and visible elements in the Church. The last three centuries have been a continuation of the development and systematization of the thought and method of St. Augustine, so that our modern apologetics is the apologetics of the African Doctor.

The modern layman, Catholic and non-Catholic, who realizes

the world-wide extension of the Church, embracing so many peoples and so many diverse tongues with histories and customs so varied, and ruling them in the domain of religion as intimately and efficiently as their own rulers and governments, admires this institution, the like of which has never existed.

It was not, however, the study and consideration of this historical and social, hierarchical and universal Church which inflamed the Bishop of Hippo to the intensity of zeal, esteem, and love that filled his heart. With reference to the hierarchical order, St. Augustine, being a Catholic Bishop, furnishes us in his own person and words a fine example of self-forgetfulness and humility. He emphatically prefesses that the bishop is not an overlord but a pastor of his flock. And even so, when Christ Himself, the Supreme Pastor of the whole Christian flock comes into consideration, every faithful member including the bishop can truthfully be enumerated among His sheep. The Saint asserts himself to be equal with his members; indeed, to be one among them in the sight of the judging God. Nay, he realizes that the bishop is rather at a disadvantage when compared to the faithful, since his responsibilities before God are greater.

It was primarily in connection with the social and visible conception of the Church that the African Bishop so strenuously vindicated for sinners a part in the Church of Christ against the Donatists of Africa who excluded sinners, especially the manifest ones, from the fold of Christ. Of course, the salvific mission of the Church is not accomplished in such members, and the Church does not find its full realization in them, but it does not exclude them, if for no other reason than that conversion is easier within the Church than outside of it. To fall in line with the manner of expression used by the African Saint, sinners are in the Church—the house, the temple, the city; but they do not form the Church —the house, the temple, the city.

THE MYSTICAL BODY OF CHRIST

While it is true that the Church of St. Augustine is a Church of hierarchical order and social organization of members bound together by the external profession of the same faith and the unity of the same sacraments, it is nevertheless primarily a Church of inner life and spiritual vitality. It is a Church of internal faith, hope, and charity; it is a Church of grace and the Holy

Ghost; it is a Church of Christ and God. It is a Church of the holy animated by a divine life. The spiritual life of the individual, as well as the corporate membership of the Church, was as real to St. Augustine as the life of the physical human body with which he compares it. The Church so conceived is the Mystical Body of Christ. The hierarchical, social, and external Church is but one aspect of the Church; whereas the spiritual Church is another aspect of the same concept.

It is this spiritual aspect of the concept of the Church that he cherished most fondly and which he never seemed tired of teaching, repeating, emphasizing, and expounding to his listeners and readers. As a result of Augustine's preaching and writings a lasting impression of the exalted spiritual character of the Church must have been left on the minds of his African Church. It certainly remained a precious heritage with the whole of Christianity in subsequent ages because of his exceptional influence.

Through this spiritual conception the Church is brought into direct relationship with Christ and with the other persons of the Holy Trinity. The Church was conceived in the Incarnation and born of the Redemption. The water and blood gushing from the pierced heart of Jesus on the cross symbolize not only the two great sacraments of the Church—baptism and the Eucharist—but also the birth of the Church itself. The Church is animated by the divine life of Christ, or, better, by the Spirit of Christ. It is a continuation of Christ's life on earth, or rather it is one with Him. Christ as the Head of the Church is brought into sharp relief in the whole concept of the Church as the Body, for it is the Head which lends life and dignity, direction and finality to members assumed into union with it. It is the Head which imparts a supernatural, divine value to the Church as a whole.

Not seldom has it been pointed out that the role of God is, if not unique, then at least all-important in the thought and religion of St. Augustine. This may be true of the initial stages of his converted life to Catholicism, but it is not true of the subsequent stages. For Christ is the central figure not only in his concept of the Church but also in the totality of his theology. Nor does this attention focused upon Christ the Head distract the mind from theocentricism, or detract from the doctrine of the union of man with God. In his theology of the Mystical Body of

Christ St. Augustine is ever mindful of the inseparability of Christ's humanity from His divinity, or to use his own phrase, of Christ's "human divinity and divine humanity." The approach to the invisible God is through Christ's palpable humanity, as his approach to the invisible and spiritual Church has been through the visible, social and hierarchical Church.

As the redemption of humanity is inextricably bound up with the person and humanity of Christ, so is the salvation of each individual indissociable from the Church, the Body of Christ. It must be borne in mind that the Church for St. Augustine is of course a temporal, global institution of primary importance; but it is, above all, an eternal institution whose purpose it is to bring about salvation. Now, salvation in the present economy of grace takes place in and through the Mystical Body of Christ. Hence the Bishop of Hippo views the Body of Christ in its temporal existence here upon earth, but he is ever mindful, too, of its primary purpose; namely, to be the corporate body of Christ in eternity formed of all of those who have attained salvation through it upon earth.

THE EXTENSION OF THE CHURCH

The conception of the Church as an institution of salvation determines for St. Augustine the comprehension of, and the degree of union with, the Mystical Body of Christ. Membership in the Church may be expressed by three stages or sections. The Mystical Body of Christ embraces, as it were, by anticipation, all those who have lived before the time of Christ and were reputed to be just. They attained their salvation through the justifying faith in the future Christ and Savior. The Bishop of Hippo realistically tries to show their connection with the Body of Christ by portraying their premature advent by way of a hand of a newborn coming into this world before the body. Since the purpose of Christ's coming and His Mystical Body is salvation, all that will be saved must in some way be associated with the Body of Christ.

In the most natural sense the Mystical Body of Christ is one and the same with the visible Church which was instituted by Christ and will last till the end of time. This Church embraces all those who have entered it since the time of Christ through the sacrament of baptism and have been incorporated by the same

act into the Body of Christ. For, such as have received this sacrament become new, renovated men; they have been regenerated in Christ and have been born from above. The association or corporateness of all such as have put on Christ is the Mystical Body of Christ, for they communicate in the life of Christ the Head. Then, within the Church is the sacrament of the Body and Blood of Christ, which is symbolic and effective of the union in the Mystical Body of Christ.

It was stated that the Church which was called the visible and social Church is identical with the Body of Christ. St. Augustine underscores this sameness with emphasis in innumerable passages. In fact, almost as often as he mentions the word "Church," he adds as an appositive "which is the Body of Chirst." There are, however, three kinds or degrees of attachment to the Body of Christ, forming to some extent three religious classifications of men. Sinners in the Church are a part of the Mystical Body of Christ in the lowest degree. They are attached to it (to use St. Augustine's analogy) in the manner that distorted or dead members are in the physical, human body. Sinners are in the Mystical Body of Christ by virtue of their being members of the social, juridical, visible Church; of the latter they are members by virtue of the profession of the same faith and of clinging to the unity of the same "sacraments." And thus the visible Church is not only identical but also coincident with the Mystical Body of Christ in so far as the extension of membership is concerned.

A higher degree of union is found in those who are actually living members of the Body of Christ by participating in the life of Christ and the Holy Ghost. It must be remembered, however, that as long as we are in this life, members of the Mystical Body are defectible, and consequently they may lose the status of living members even to the extent of never regaining it. Finally, the highest degree of union is proper to those members who not only are an actual and living part of Christ's Body here on earth but also will persevere to the end and will remain Christ's Body for all eternity.

The third stage or portion of the Mystical Body of Christ is that which is found in heaven and composed of the Angels and the Blessed. It is noteworthy that the Saint of Hippo even brings Angels under Christ's mission and unites them into His eternal Body. The angelic and blessed persons in heaven remain indefec-

tibly united to the Body of Christ for all eternity. They are in full and everlasting possession of their beatifying object, which they attained either through the Mystical Body on earth or through Christ's Incarnation, so far as the Angels are concerned. Their possession consists in the fruition of the Highest Good in the beatific vision.

It happens that at times the great African Doctor has in mind precisely this heavenly Body of Christ, or rather those who are to compose it as members, when he excludes already here on earth not only sinners but also such as are actually in the Body of Christ, but who will sooner or later cease to be living members of it. Such are those who will not persevere to the end. In other words, the great Doctor excludes at times even now from the Church, the Mystical Body of Christ, those who are not predestined.

LOVE OF THE CHURCH

From what has already been said, it is clear that there are two things which explain St. Augustine's pious devotion, burning zeal, and personal love for the Church. First, it was the identification of the Church with Christ. St. Augustine loved the Church to the extent that he loved Christ Himself. The Church was not merely a social organization of persons; it was a spiritual organism formed of spiritual cells constituting the Body of Christ. Secondly, the Church was an institution whereby not some temporal good was to be obtained but an eternal one. The Church is an institution of salvation. A life hereafter, eternal and unchangeable, is the goal set and promised by God, and this goal can be achieved only in and through the Mystical Body of Christ on earth. Nay, more than that, that institution itself which brings us salvation is as eternal as salvation itself.

To have the basic key to the religious mentality of St. Augustine is to take cognizance of his attitude on other-worldliness. No Father before St. Augustine has paid so much attention and has laid so much emphasis on the life hereafter in contrast to the present life of this world. The present life is short; the future will be without end. The present life abounds in suffering; the future will be blissful. The present is only a preparation; the future will be the fruition of eternal blessedness. Now is the time for merit; then the time for reward. This life of the future world is

ever present and uppermost in the mind of the great African Doctor. Now, the attainment of this future, eternal, immutable, and blissful life is indissociably connected with the Church; hence the high esteem and devoted love of the Church in St. Augustine.

The formation and building of Christ's Body—the living temple of God—is taking place all the time here upon earth. In describing this process of spiritual construction, especially on account of the material in use, the great African Bishop is solemn, awe-inspiring, and dramatic. He visualizes those unnumbered masses of persons who throughout the history of the world are in sin, original and actual, and who through the grace of faith and baptism are brought into association and unity with Christ Jesus for the formation of His Body. These men are transferred from the powers of darkness, from the mass of ruin into the kingdom and city of Jesus Christ. Those who do not enter into the Mystical Body of Christ must be considered unfortunate and miserable. Their lives are to be deemed death rather than life. The Body now in the process of building is not to be consummated until the end of time, when it will emerge in all its beauty and integrity to remain such for eternity in the abode of God and to enjoy His presence forever.

In the great African Doctor and Bishop one finds a happy blending of theoretical knowledge with practical application to the needs of the human soul. St. Augustine was a preacher and a teacher, an apologist and a dogmatist, a scripturist and a traditionalist, a philosopher and a theologian; yet he was seldom given over to the purely abstract and speculative, but served primarily the practical needs of his flock or of his time. This accounts for his exalted and inspiring notion of the Church, and especially for underscoring and repeatedly emphasizing precisely those elements which would serve as an incentive and a motive power for exemplary membership in the Church.

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Preaching is the normal means of spreading the Gospel; hence the necessity of mission work.

Archbishop Cicognani, in *The Priest in the Epistles of St. Paul,* p. 64.

THE CATHOLIC ACTION RURAL MOVEMENT

American interest in Catholic Action is growing steadily. This interest is reflected both in the number of articles that have recently appeared and in the number of cells now organized among workers and students. My purpose is to give a general survey of the whole Catholic Action *rural* movement with a view to showing its adaptability to the American scene. An equally important purpose is to start a discussion on the best procedure to follow in the United States.

There are, at present, national CA rural movements in Australia, Belgium, French Canada, France, Holland and Switzerland. The European and Canadian movements began among farm youth because they stood in greatest need of an ideal worth fighting for. Though adult cells exist, only youth are nationally organized. With the Australians, however, the opposite is the case. Only the adult farmers are nationally organized. In building an American movement we can learn a great deal from the movements already begun.

For this survey, the National Catholic Rural Movement of Australia and the *Jeunesse Agricole Catholique* of Canada are the two principal sources. Since both of these countries are new-world countries, our problems will be similar to their problems in many respects.

It is to be noted that the roots of the Australian movement are buried in the Jocist cell technique developed in Europe and the Catholic attitude to the land developed by our own National Catholic Rural Life Conference in Des Moines, Iowa.

It is interesting to observe the national adaptations in Canada and Australia. In Canadian parishes which are essentially rural in character, farm youth and youth living in the small towns are in the same cell. In Australia, however, the adult farmers' groups and groups of adult business people living in rural communities will form separate sections in the one national rural movement.

All national CA rural movements have much in common. All distinguish four large sections: men, women, boys, girls. The general grouping according to age is as follows in all movements: (1) grammar school clubs directed by older leaders; (2) Pre-Young Christian Farmers and Pre-Young Christian Farm Girls (from thirteen years to seventeen, or the years corresponding to high school) also directed by older leaders; (3) Young Christian

Farmers and Young Christian Farm Girls (from seventeen years, or graduation, to twenty-five, or marriage); (4) Christian Farmers and Christian Farm Women (from twenty-five years, or marriage, on).

The only reason for these divisions is that the movement's work may be done more effectively. In this survey we are concerned with the last two divisions: YCF, YCFG, CF, and CFW.

Another similarity is the wide use of the inquiry method, cell technique, and team system.

Thus far, in these movements, the farmer's life in all its phases has been the center of attention because its breakdown has been responsible for much of the dissatisfaction with life in rural areas.

At this point it is important to realize that the term "rural world" includes those who live on the land as well as those who follow a trade in the rural community. Since the lives of each group are related to the land, their basic economic, social, moral, and religious problems are essentially the same. Rural CA as a movement wants to embrace the whole rural world for a united attack on its problems.

PROBLEMS FACING FARM BOYS

If we consider seventeen-year-old farm boys, some of the more important economic and social problems facing them may be thus summarized: Under present conditions the farm family is unable to live and develop normally. Over a period of years the sale of farm products does not bring in enough money to procure the conveniences of life, nor is the father of a family able to settle his children in life. Though marvelous results have been achieved by professional organizations, many farmers are as yet unorganized, and quite a few refuse to co-operate.

The moral and religious problems facing these same youths are the bases of much of the dissatisfaction with life on the land. For one thing, modern progress in rural areas has raised many problems which youth must face. Youth suffers from being isolated and from the lack of wholesome recreation. Further, the doctrine of individual self interest raises many barriers in the rural community. Then again, rural youth suffers from the materialism of our age which envelops souls and kills every ideal, because work, emptied of its Christian meaning as an extension of Christ's work on earth, is often looked upon as drudgery. Important, also, is the effect of

the age on rural home life. Though religion is nearly always respected, Christianity as a school of charity, devotion, and mutual help is not very well understood. Finally, rural education, instead of training them to appreciate farm life, fits them to live in the city.

PROBLEMS OF FARM GIRLS

The problems facing farm girls who have left high school are clear from the following statement, originating from the National Catholic Girls' Movement of Australia:

> The NCGM can become a powerful influence in changing present standards of living and thinking—
>
> In establishing *new standards* based on Christian principles.
>
> In providing a remedy for the problem of Catholic *social life* for youth.
>
> In giving to its members the *training necessary for marriage.*
>
> In fighting for better *living conditions.*[1]

PROBLEMS FACING ADULT FARMERS

The present objectives of the National Catholic Rural Movement of Australia indicate the major problems facing the adult rural world: (1) independent farming (will be treated later); (2) spread of co-operation in every possible field; (3) reform of rural education; (4) spread of the best technical methods in agriculture; (5) revival of the rural home.[2]

SOLUTION

The Canadian manual for boys who have left high school sums up their problem from a Christian viewpoint and gives the solution:

> The problem for a rural youth is to know, with conditions as they actually are, if his world from a professional, family, moral, and religious point of view will permit him to live a life in keeping with the dignity of man, in keeping with the demands of the vocation Divine Providence gave him and in keeping with the eternal destiny to which he is called.
>
> He must know if the actual situation will permit him, when the time comes, to set up a home and establish himself in life.

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[1] *Conquest,* published by the National Catholic Girls' Movement of Australia (Melbourne), p. 11.

[2] Cf. Santamaria, *The Fight For the Land,* published by the N.C.R.M. (Melbourne), p. 8.

He must know if his environment, namely his family life such as it is, his education, his social life, reading, and recreation will contribute to his physical, intellectual, and moral development. He must know if his environment will make him conscious of his real value and dignity, and help him to live the life of a son of God.

These problems of life are always present wherever rural youth is found. The Young Christian Farmer cannot escape them.

This is why it would be a waste of time to present youth an ideal of a splendid life if we cannot give the means to change the moral and material conditions in the rural world which contradict the Christian ideal.

To realize this transformation, a movement is necessary which, like the Christian life "of which Catholic Action is a manifestation," will by its influence enter into every phase of rural life: professional, moral, family, social.[3]

THE ROLE OF CATHOLIC ACTION

The role of CA, "The participation of laymen in the mission of the Church," is easy enough to see. By his sin Adam turned away from God. Christ came on earth to repair the injury to God and establish His kingdom. Thus the mission of the Church is to bring the human race under the rule of Our Lord Jesus Christ. Moreover, the responsibility of spreading the Kingdom of Christ rests primarily on the Pope and bishops as successors of the Apostles. This, then, is what is meant by the hierarchic apostolate. In the present plight of society the Popes, since Pius IX, have called on the laity in all walks of life to collaborate and participate in the Church's work to make society Christian again.

NECESSITY OF CATHOLIC ACTION

Without further qualification, CA as an organized participation is necessary because it would be humanly impossible to restore the modern world to Christ without the Laity's help.

Pius XI told Cardinal Segura that Catholic Action is necessary for three reasons: (1) because as a result of secularism, society is growing ever more pagan, (2) because the clergy are insufficient for the work of restoration and therefore need the help of the laity, (3) because only under the direction of the hierarchy can the laity meet the situation

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[3] *Manuel de la J.A.C.*, Jeunesse Agricole Catholique, Montreal, Canada, Ch. I of new edition.

adequately. This last is no more than to say that nothing will serve as a substitute for Catholic Action.[4]

THE ORGANIC DEVELOPMENT OF CATHOLIC ACTION

Since the hierarchy is organic, CA has built itself up according to the natural divisions of sex and age and position in society. Thus the specialized movements are based on the idea of like with like; namely, that the apostles of farmers shall themselves be farmers. The Canadian JAC manual for boys expresses the matter very pointedly:

> Young Christian Farmers is a *youth movement* directed by young people. In the rural world its purpose is to help all young people live a life in keeping with the dignity of man.
>
> Young Christian Farmers is a *Catholic Action Movement,* that is to say, it does not believe it is possible to give the rural world confidence and direct it in the right way if it does not enthrone the teachings of Christ in first place. These teachings should govern all the actions of life. Catholic Action works in the Church and with the Church for the spread of the Kingdom of God on earth. Its purpose is not so much the teaching of religion as it is the work of creating for young people a social, family, and professional atmosphere which will permit them to go to Christ. In the Young Christian Farmers' Movement youths strengthen their beliefs and live Christianity with greater sincerity because only by making it their own will they be able to give it to others.[5]

A SPIRITUAL FORCE

In the rural world the specialized movement of CA, as a participation in the Church's mission, is, above all, a spiritual force. Its first task will be to see to it that the moral, religious, and social formation of the members is complete and solid. If the members are not imbued with the Christian ideal, they cannot give it to others. Looked at from youth's point of view, rural CA wants to make rural youth appreciate the dignity of farm life. The Canadian manual expresses it thus:

> By taking in the whole life of the young farmer (work, leisure, family, social life, etc.) it wants to give him a Christian appreciation of the

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[4] James J. O'Toole, *What is Catholic Action?* (New York: Paulist Press), p. 50.

[5] *Manuel de la J.A.C., loc. cit.*

important things (work, love, happiness) and give him a chance to acquire the manly qualities which he lacks as well as develop those needing development.

The purpose of Young Christian Farmers is also to give young people an appreciation of their real value in God's creation as well as their power working together.[6]

Besides making him appreciate his value in God's creation, rural CA also wants to make the farmer conscious of his dignity as a tiller of the soil so that he will have the ambition to work at his own development and the improvement of the rural world. The Australian pamphlet, *The Spirit of the Land,* indicates the farmer's high dignity:

You have faith in the land, not only because it allows you to leave on it the imprint of your personality, but because it bears the imprint of God Himself, not because it gives you the sense of personal achievement, but because in the country, in a special way, God allows you to co-operate with him not merely in making machines and inanimate goods, but in the creation of life in all its forms, the life of the plant, the life of the animal, the life of the child, the very life of God within the soul.[7]

CHARITY

An important element of the spiritual force is the charity of Christ that CA aims to infuse in the rural community. The progress rural CA makes is in direct proportion to the amount of Christian charity it can build up in its members. In co-operative efforts such as community dams, soil conservation, machine pools, co-ops, insurance plans, and so on, a very serious problem is raised, one which only CA can solve. *The Fight For the Land* clearly states the importance of Christian charity in the Australian movement:

In fact, were the primary objective of the Rural Movement not the complete spiritual transformation of its members and the incorporation of a practical and applied charity to every aspect of their relations with their fellow farmers, one would hesitate before recommending a policy of co-operation. But the inculcation of the charity of Christ, not in the restricted sense of alms-giving, but as a positive factor in every problem concerning the farmer's socio-economic relations with his fellows will

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[6] *Ibid.*

[7] J. Cleary, *Spirit of the Land,* published by the N.C.R.M. (Melbourne), p. 7.

be the "open sesame" to the success of a co-operation where every other motive force which has been tried in Australia has failed or only partially succeeded.[8]

While discussing co-operation as an integral part of the movement's policy, *Catholic Action For Rural Women* puts it thus:

> Since the success of the whole Movement depends on Co-operation—in its many forms—and since Co-operation is primarily a matter of that new co-operative "spirit," . . . it soon becomes obvious how greatly the Movement is dependent on the countrywomen of Australia for its ultimate success. . . .
>
> . . . . it is our task to introduce a new and vital charity into our own lives first, then to our homes and families, next to our Group Meetings and to our dealings with group members, and finally to the whole community. In our hands lies the training of the country men and women of tomorrow. We can and we must, give them too that spirit of charity which will cause the world to say of them, as it said of the early Christians "See how these Christians love one another."[9]

CELL TECHNIQUE AND TEAM SYSTEM

With this appreciation of the spiritual force of rural CA, we can now examine how this "yeast" is organized in the parish. Each of the four large groups—men, women, boys, girls—is organized this way. Though the technique seems involved, yet it has proven highly effective. It takes into account the talents and abilities of each.

If a rural parish is studied carefully, it will be seen that there are a number of "gangs" or "cliques" or "sets" in each age group—boys of the same age associate together, and so on. Upon closer examination each set will be seen to have a natural leader on whom the others depend for their inspiration. These natural leaders comprise the cell. In a word a cell is a group having influence and leadership qualities which has been won over to the cause of rural CA by the parish priest. All the cell members are Catholics.

Once the cell is formed—usually from three to eight members—the best qualified member is appointed president.

> The priest sees him regularly between meetings. He concentrates on training him—spiritually, mentally and practically—so that he will *think, speak* and *act* like a Christian, and will *think, feel* and *tackle* the real problems of his fellows. Everything that the priest wants to put

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[8] Santamaria, *op. cit.*, p. 14.

[9] Published by the N.C.R.M. (Melbourne), p. 9.

into the group—the ideas, the spirit, the generosity, the sense of responsibility and of discipline—he puts into the president, who in turn transmits it to the members of his group.[10]

The others in the cell, except for the secretary and treasurer, are called cell members or team leaders because each narrows down his or her sphere of influence by choosing five or six of his or her own age group. By personal contact with the group chosen a Christian team spirit is gradually created. In practice the team consists largely of the old "gang."

In the average team three classes of individuals are included: active members (the French call them *militants)* who work side by side with the team leader, sympathetic persons who collaborate because they are interested in the work being done, and indifferent or hostile persons whom the leader of the team wants to win over to the cause. This is the mass movement-aspect of CA.

As to whether the team's close connection with the movement is openly known or not depends on circumstances.

This, briefly, is the cell technique and team system of organizing Catholic-Action influence in the parish and community. The cell carefully studys the problems and needs as they exist in that particular township or community (beautifying the rural home, and so on) and works out a solution adapted to the locality. Since the solution—what can be done here and now—is carried out by the team leader working with his or her team, the activity of each individual as well as the activity of the teams and group as a whole are carefully determined. Uusually, the youth groups (boys and girls) work jointly on the same problem. This also holds for the adult groups (men and women).

The Canadian manual speaks of informal meetings of the team leader with his or her team after each cell meeting, open meetings every few months for all CA members, and a mass meeting (a family affair) once a year to explain what has been done and to gain the support of the community.

TRAINING OF CA LEADERS

In CA, leaders on all levels are leaders because they have trained

[10] W. Daly, *Teams in C. A.,* National Secretariate of Catholic Action (Melbourne), p. 14.

themselves in common with other leaders to accept responsibility in the movement. They appreciate that Christianity implies dedicating themselves to the triumph of the Kingdom of Christ.

Under the inspiration of the chaplain the members of the cell develop a strong sense of togetherness. The cell sees "itself as a new organic growth in the Mystical Body. . . . Christ acting, here where the group is."[11] The cell members train themselves by the activities of the cell, namely, by the inquiries, by study days organized in the district, days of recollection, and closed retreats. Leadership training is a progressive development. A fully developed cell usually takes three years. Spiritual training and social activity go hand in hand.

THE INQUIRY METHOD

The Gospel inquiry and social inquiry—two phases of the same thing—deserve special attention. Together they are the principal means of training leaders within the cell. The inquiry method has been termed one of the most successful methods ever used in adult education. As applied in CA its characteristic is the formation of the whole Christian. The Gospel inquiry complements the investigation of the problem uncovered in the social inquiry—the Holy Family in the Gospels would be studied in connection with an inquiry into some phase of family life. Thus, cell members learn to see the larger implications of the problems they are attacking. Once the causes underlying the facts are seen, the cell judges them from *Christ's* point of view. Lastly, what can be done about the problem here and now by each team leader with his team and by the group as a whole, is carefully determined.

ORGANIZATION

To appreciate CA's practical answer one must see the whole movement in broad outline. CA rural organization falls under the following headings: national, diocesan, district, and parish levels. When there are two or more cells of the same kind in a parish, they become a section. A district is formed when there are a number of youth cells or adult cells in one locality—one or two counties. The best qualified leaders become district leaders with a district

[11] J. Fitzsimons, and P. McGuire, *Restoring All Things* (New York: Sheed and Ward), p. 200.

chaplain. Their job is to co-ordinate activity and furnish services which parish cells are unable to furnish. When there are a number of districts, the diocesan federation is the next step. Finally, the national is organized when a number of federations exist.

PROGRAM

The program of CA rural movement varies according to needs. However, there is a keystone-objective that gives meaning and purpose to the whole movement. This objective must be understood to appreciate the services. Briefly, the entire program of rural CA for social reconstruction centers around what the Australians call "independent farming and the productive home."

Commercialized farming or specialized farming consists in this that the land is something to be exploited by the continual production of one or two crops for foreign markets. The family food supply is frequently purchased with the money received. Clearly, there is little difference between this type of farm and a factory.

Subsistence farming, on the contrary, is the exact opposite. Its objective is to produce just the family food supply and clothing.

Independent farming, however, stands in the middle. It has a twofold objective: (1) That the farm should primarily be regarded as the granary from which all the family food is produced. This should be the first objective which the farm family would set itself so that, whatever the economic vicissitudes of the outside world, there would always be a living for the family from the land; (2) to secure the money income which the family will need for education and the other necessities which cannot be produced on the farm itself, the family will diversify the production of the farm as far as possible so that there will be money coming in all the time.[12]

Diversification means a variety of crops and animals on the one farm. It also means a mixture of plant life, crops, fruit trees, shade trees, and hedges. In nature all these play an involved part in maintaining the teeming life, both under and above the soil. Diversified meat production means pork, veal, mutton, and poultry. Then, too, the fruit and preserves, milk and butter, grain products, and vegetables will all come from the farm on which a farmer lives.

To achieve this ideal, farming must be a way of life; and the rural home must be a co-operative productive home. The whole

[12] Cf. Santamaria, *op. cit.*, p. 9.

family must play a part in making the home productive. Even a child of three or five learns to sow seeds in the garden and take care of his row under the supervision of his parents. In the productive home the garden is a responsibility of the whole family.

A big point in favor of the independent farm is the regular money income which will enable the family to better its position economically and make the land more attractive to the children. Thus, the children will look forward to inheriting a life on the land, not fleeing from it.

There are many difficulties in the way of wide acceptance of this doctrine of independent farming. For one thing, the debt-problem is a serious difficulty because farm production must be geared to pay it off. Then, too, in some localities inadequate rainfall is a difficulty. Another obstacle is the lack of education calculated to teach the full meaning of life on the land. Therefore, it will take, perhaps, a century to realize independent farming on a wide scale.

In this country we are dependent on foreign trade for prosperity. Today the farmer is well off because of the huge domestic and foreign demand. But when surpluses begin to pile up we can expect quotas and government control. However, independent farming is the real answer, and only a Christian rural movement can realize it because it is beyond the power of government to legislate it into being.

For a CA rural movement in America independent farming would be the principal objective, especially of the adult groups. Every activity of the movement must point in the direction of independent farming. The Australians put it very nicely:

> Lesser and more immediate objectives there must be . . . but they must be seen against the background of the great doctrine of Independent Farming, which alone can bring about that revival of the mind which will regard the land as sacred.[13]

SERVICES

With this description of independent farming, we can appreciate the full significance of the services. The meaning of a CA service is simply this: that the personal activity of the CA member on his friends, indispensable as it is, cannot suffice to influence the rural

[13] *Ibid.*, p. 10.

world and the institutions of the rural world. A CA service, then, is precisely for the purpose of completing the personal activity of the member by creating an atmosphere that is favorable to CA. CA services—such as locating available farms for youths desiring to settle down in the district, or girls organizing to help young mothers in the home—are the Christian answer to a problem that preoccupies rural people. Since the services organized by the cell in a community are the practical carrying out of the Christian spirit of charity, they will gradually create a Christian atmosphere and gradually change the rural world.

In the community many rural problems and needs—such as recreation, library, co-ops and hobby courses in the high school—are handled largely by the cell and section. Others—such as retreats, training cell presidents, spread of the best technical methods in agriculture, and so on—are dealt with better by the district organization embracing one or two counties. Still others—such as leadership schools for district leaders, lecture tours, study weeks, and representation for farmers before state and ecclesiastical authorities—are best handled by a state-wide or diocesan organization. Lastly, there are such services and problems—Catholic agricultural colleges, correspondence courses, the national paper, solution of national agricultural problems, publicity campaigns over the radio and in the press, representing the moral and material needs of farmers before the Federal Government, and so on—that cannot be adequately taken care of except by national organization.

An important point in organizing a service is that the existence and nature of the need is first carefully investigated. In this way the service can be adapted to the need as verified in the community. This spirit of Christian service that CA infuses into its members, is typified in the slogan: "A service for every need of the rural world."

According to the Popes, CA should not compete with services and organizations which are already supplying certain needs in the parish and community. Frequently enough, CA members belong to these organizations. Rather, the work of the cell and teams is to infuse the spirit of Christian charity and co-operation into all community and parish organizations. If circumstances warrant, CA members will organize these associations to meet the needs of the community and parish—Farmers' Union, 4-H clubs, extension service, sodalities, Knights of Columbus, and so on.

CONCLUSION

Here in the United States we are very fortunate in having a National Catholic Rural Life Conference that is very interested in rural CA. Since 1922, it has been judging the problems of the rural world according to Christian principles. A thoroughly Christian spirit of the land is, thus, to be found in its books and pamphlets. As an episcopal committee engaged in educational work, it does not aim at a general membership. Hence, an American Catholic Action rural movement, as a mass movement would be a welcome complement.

According to Pope Pius XI, Catholic Action is the Church's answer to the modern crisis. In Catholic Action we are witnessing the world-wide revival of the early Christian spirit of togetherness in Christ. This spirit of the vine and the branches is the driving force of Catholic Action. Christ is the vine; we are the branches; and unless we produce the leaves and the flowers and the fruit in Christ, they will not be produced. In the rural areas of America this spirit will overcome the obstacle of distance and flower into a great National Catholic Action Rural Movement to the glory of the American Church.

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THE MEANING OF HISTORY

History is still, to the Catholic, "the realization of religion—not of various religions, but of one; the working out of one divine plan." It is still "a vast supernatural process, more God's than man's." It has still but on interpretation—the supernatural. Between this belief and the various theories proposed for the interpretation of the facts of history, there is at present no *via media*. The Catholic concept of history does not exclude the economic, the sociological, the idealistic, or the political theories of historical interpretation. It may, if it wishes, embrace them all, on condition that what is frankly materialistic in their processes be eliminated. But no one of these interpretations will accept the full measure of the Catholic concept of history or of civilization, on the basis of its irrelevancy to the field of history itself.

Msgr. Peter Guilday, in *An Introduction to Church History* (St. Louis: B. Herder Book Co., 1925), p. 9.

YOUTH HOSTELS FOR DELINQUENT BOYS

What is to be done with boys who have been judged delinquent, those whom a competent Court feels must be removed, at least temporarily, from their present environment? Is there not some type of institution or home to which they might be sent different from that of the conventional "reform school" of today? Could not the Church embark upon the venture of setting up small homes, homes that bear many of the characteristics of the college fraternity house, homes in which delinquent boys of at least nominally Catholic background can be taught really to live their religion? Some of our Ordinaries have already begun such endeavors. We feel that only as a last resort should juvenile offenders be committed to state institutions. The duty of the pastor is not ended when one of the lambs of his flock has gone astray. It is really only beginning.

Not infrequently a youth committed to a state penal institution has lost, even prior to actual committment, all motivation and incentive for self-reformation. He is branded and knows full well that when his period of incarceration has been ended there is not much of a roseate future before him. Employers, while verbally not opposed to giving former inmates of penal institutions a chance, nonetheless find devious excuses for failing to actualize such chances. Many a boy's soul has been seared with the inscription "He who enters here leaves all hope behind" once he becomes aware of the fact that he has been ordered to such an institution. He finds himself surrounded by a large number of inmates harboring similar sentiments and so his period of contemplated and intended reform becomes instead a period in which his resentment against society grows stronger and his plans for becoming more aggressive, once he regains his freedom, become more mature and definitive. He can see nothing but a punishing attitude on the part of his elders and the law, and not infrequently cautiously bides his time until he may gain revenge. To his adolescent mind he is a social outcast, he is a failure in life even before he has actually begun to live, he has been victimized by a non-understanding and unsympathetic society and his thought process and planning are all centered upon the injustices that have to his mind been inflicted upon him.

No one would gainsay the assertion that some juvenile offenders have to be removed from the ranks of organized society. They must have home ties severed. They must be removed from an environ-

ment which is only detrimental during their formative and impressionable years. But must they be completely cut off from society? Must their home ties be severed to the extent that no family contacts may be had save on visiting days or through strictly censored correspondence? Must they be completely cut off from the normal companionship of adolescents of their own age and stigmatized through life because they have run afoul of the law? Cannot society possibly semi-segregate such offenders? Can they not be initiated into a process of reform through a different type of institution, an institution which will serve the purpose of making such adolescents understand that there is no way of life, no vocation in life which is entirely free of the bonds of discipline? Cannot such youths be "institutionalized" and yet be free to enjoy such contacts with the community as will enable them to feel that they really belong to the same?

We believe that an approach to the problem can be had through the organization of small institutions. The adage that "in numbers there is strength" is certainly not applicable where the education of the juvenile offender is attempted. The very name institution should be dropped. The nomenclature of State School, Training School, Farm School, Industrial School is unable to disguise the true character of such institutions and the inmates of such schools are not unaware of what is intended and signified by such names. The abolition of the name institution and its connotation would remove a psychological barrier to those who have been committed to such places.

In a very large number of cases a juvenile's offence can be traced to a lack of home life or to a home life that works at cross purposes with what is the true function of the home and family. In the smaller type of "institutional home" there is at least an approximation to true family life. The small number of residents makes it possible for a sacrificing and interested house-mother to supply the wants and needs of those living there. These needs are not necessarily and not even primarily material ones. An adolescent needs satisfaction for his emotional urges, he needs someone in whom he can confide, someone to whom he may in confidence unburden himself of what are to him weighty problems. Large institutions find it quite difficult even to attempt the satisfaction of these requirements. A rejection by his own mother, which the adolescent can neither understand nor appreciate, has to be compensated for by

a sympathetic woman who can delicately cope with this problem. Where numbers predominate, and where the adolescent is himself a mere number, the possibility of access to such a person is practically precluded. In the small "institutional home" interests are concentrated rather than divided and the adolescent can actually see and experience the concern of those who have been placed in charge of him.

Such a home lends itself admirably to a location in our crowded urban communities. The idea that the "fresh country air" is a cure-all for juvenile offenders is ultimately but an extension of the idea that segregation and community isloation are the means to be employed in checking such offenders. The small home, located in a middle class residential district will enable its residents to see how the average people live. The opportunity to enjoy the benefits of such a community's school and educational system are directly at hand. The residents of such homes attend or may attend classes and not feel that they are a group apart. There is no need for the establishment of a school in this type of home and yet the same can be demanded of the residents of such homes as is demanded of those living in normal family environments. Such small homes located in good school districts permit the residents therein to choose the type of education that will best meet their needs, be they vocational, academic, scientific, technical, or business. Our large institutions endeavor to set up such educational machinery within their own confines, an endeavor which is financially too burdensome and seldom satisfactory. Really efficient teachers ordinarily are not satisfied to attach themselves to such institutions where their own lives begin unconsciously to take on the character of narrow and bounded institutionalism.

By allowing the boys to partake in the life of the community, such homes keep their residents from becoming introverted or self-pitying. When they see that they are accepted as participants in the school's extra-curricular activities, when they are able to obtain part-time employment and learn the value and use of money they more easily understand that though they may be "paying for their misdeeds" in not being allowed to live in their own homes, they are nonetheless not complete social outcasts.

The boredom brought on by regimented routine need play no part in youths' homes of this type. Large institutions must of neces-

sity have a planned and fairly rigid schedule. Criticism need not and cannot be levelled against those who must enforce such a routine. All discipline would be lacking were the routine wanting. The smaller type home can afford to be fairly flexible in disciplinary matters. Outside of matters that must be institutionally regulated, such as hours for rising and retiring, hours for meals, the discipline can quite nearly approximate that insisted on in the average family.

Even the practice of one's religion becomes easier when afforded the advantages of small group living. Where encouragement and not moral force is used to further one in the practice of his religion, more lasting results can confidently be hoped for. In the small type home, where the individual may integrate his religious life with that of the parish itself, where he may become a member of junior parish organizations, where he can become an active participant in its religious activities, we have an advantage that must necessarily be denied to those living in "closed" or penal institutions. It is not easy to re-initiate into parish life those who have undergone periods of incarceration.

One might immediately interpose the objection that the cost of operation and maintenance of homes of this type would be prohibitive. Such an objection can hardly be substantiated. Even today, with the prevalent high cost of living, boys living in small type homes can be well cared for at a *per capita* cost *per diem* of under two dollars. The use of community resources makes such a cost possible, as these homes are spared the costs of a school and other adjuncts necessary to a strictly closed or self-contained institution. Parents and relatives of boys living in such homes can frequently be interested in providing, in part at least, funds for board and clothing and thus reduce operating costs. By so doing they likewise are able to let their children know that they are still interested in them and thus retain familiar ties. Even were the cost of operating such homes seemingly excessive, they would be rather small compared with what society pays today for the detection, apprehension and incarceration of adult criminals. And we must not forget that adults were once juveniles, juveniles who might not have gone astray had society provided guidance and protection for them in their formative years. The operation of many state institutions, that is, of institutions endeavoring to provide more than mere custodial care costs the state at least $1000 *per annum*. The per capita cost at

New York State Training School for Boys is today approximately $1400 *per annum.*

Facilities such as a gym, hobby shop, music room, workshop, clubroom, and ample athletic space must all be provided in the small home for delinquent boys. While the use of community resources is to be encouraged, there must likewise be ties that bind the resident to the place he temporarily calls home. With such facilities available outsiders may be invited to the home, to share in the same, to participate in the group life of the home. Thus latent prejudices may be dispelled. Social functions, dances even, can become a part of the home life and thus normal and healthy boy-girl relationships established.

How to staff such a home presents the most difficult problem of all. It is almost axiomatic to state that no purely salaried individual, that is, an individual whose sole consideration is salary, would make an ideal staff member. Such a staff demands dedicated souls. The appreciation shown by adolescents is almost negligible. This characteristic we might assert is confined not merely to institutions but to family homes as well. Thoughtlessness and selfishness are concomitants of the adolescent of every age. Accordingly a staff motivated by the highest ideals and inspired with the spirit of giving its all for the work is a pre-requisite for success. There can hardly be a "work day" in our acceptance of the term in this field of social work. An adolescent's training and particularly one whose development has already manifested serious problems can hardly be worked with and impressed by one whose day is measured in terms of specific work hours. No amount of theoretical training, no flaunting of degrees can substitute for the sacrifice and devotion that would be demanded of those who would embark on this new field of endeavor.

A Priest-Director imbued with this spirit could well head up this type of home. Formal social work training is not a requisite. One who has had parochial experience has seen social work in operation. His seminary days have given him an understanding of group life. He has all the tools that are necessary for this type of work. He has been taught the true meaning of sacrifice and if with the consent of his Ordinary he is willing to give himself to the work the grace of God will supplant for any deficiencies.

An assistant, preferably a layman, should find a place in the staff of such a home. Only high-type men, men who have had some training in social work should be considered. The ordinary routine of the home can be confided to their care as well as planning for whatsoever group activities take place in the home. They should be the "contact men" for the various social agencies interested in placing boys in homes of this type. They should be able to inspire the boys to imitation; hence they must be of irreproachable character.

Where a devoted lay woman can be found, willing to dedicate her life to the work, an invaluable asset is at hand. Adolescents, particularly those who have been deprived of a mother, or one whose mother has failed in her prime responsibility, need maternal care. The Master Himself found saintly women helpful in His ministerial and charitable work. The world today is not devoid of such women. They can live on in those whom they guide and shield and protect just as truly as they live on in those who may be their own flesh and blood. Their lack of formal training can be more than compensated for by the grace of God which knows no bounds and is not measured in terms of mere mental acumen or verbal fluency.

The number of occupants of the home will determine the amount of domestic help. Ordinarily a cook, a laundress and a cleaning woman could well handle this phase of the home life. The boys themselves would do the major portion of the housework.

The very philosophy underlying the establishment and operation of such homes would be defeated were large staffs and meticulous planning in evidence. Such planning of its nature would impede the effect intended. Individualism is possibly strongest in the period of one's adolescence and nothing quite as distasteful as to feel that adults are practically regulating this period of life. Subtle guidance and strong supervision are necessary but both can be given without the formalism so evident in large institutions where everything is planned and even the trivialities of life regulated and regimented. Group work, so strongly advocated today, can readily be provided for in the community resources which the residents of small homes are able to use.

The average juvenile judged delinquent could well fit into this type of a home. The court, the probation officer, the social worker may each in turn approach those who are to be considered for place-

ment in such homes with the idea that they are being privileged, not "committed." A proper adjustment is primarily a matter of goodwill, which is all too easily destroyed once the idea of force has been injected into the placement. Boys presenting definite psychopathic problems or those suffering from physical afflictions that would make them unable to participate in group life and activities could certainly not be considered for placement in this type of home. A delinquent whose series of offenses has labelled him as chronic might simply be given further opportunities to continue such were he accepted into this sort of plan. One who has manifested tendencies toward gangsterism might on the other hand benefit from such a placement. A removal from his old environment and companionship and his introduction into a new group is not infrequently the stimulus needed for reform. Delinquents, whose delinquency, though flagrant, is not repetitious but rather an isolated instance, can readily be handled in the small type home.

No definite time should be stipulated by the Court for remaining in these homes. As usual virtue stands in the middle. The element of time serving immediately presents itself once the boy knows that he must remain for a definite period. One can readily explain to the individual that his own attitudes and adjustments are the important factors that will determine the answer to this question.

A study of some two hundred boys reveals that the results of this type of treatment are quite successful and gratifying. During the war years most of them saw service and some attained positions of command. In civilian life their careers have been varied. The highest of all vocations, the priesthood and the religious life, has come to some and has been answered. The business world has claimed others. Some have been accepted into the trade or the industrial world. A number of high school graduates have elected to continue their college studies made possible under the G.I. Bill of Rights. Their adaptability to different walks of life has been made possible by their being permitted to lead during their adolescent years a life under directive rather than custodial supervision.

Mother Church is interested in any plan for the betterment of mankind and the salvation of man's immortal soul. From the day when she first proclaimed that man is free and not a slave her interest has been manifest and unflagging. The late Encyclicals of the Popes on the labor question, on Christian marriage, and on Christian education are all proofs that social problems are within

her sphere of maternal interest. She is certainly interested in any plan that would be for the betterment of the lambs of Christ's flock. Might not Christ even shower a special benediction on those who would embark on this field of endeavor?

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FIFTY YEARS AGO

In *The American Ecclesiastical Review* for November, 1897, the leading article, by Msgr. T. J. Lamy, of the University of Louvain, is a discussion of the famous "Comma Joanneum," occasioned by the decision of the Holy Office, rendered Jan. 13, 1897, to the effect that it is not safe to doubt or to deny the authenticity of this text of St. John's First Epistle, V, 7. Msgr. Lamy develops in detail the reasons supporting the view that this verse was found in the original form of the inspired text, and explains how it came to be omitted in some of the older manuscripts. (A declaration of the Holy Office, given June 2, 1927, makes it clear that the earlier decision was not intended to restrict the liberty of Catholic scholars in their scientific investigation of the authenticity of this verse) . . . Against the claims of Santayana, Fr. H. T. Henry, of Overbrook, demonstrates that there are many passages in Shakespeare which express deeply religious sentiments. Fr. Henry also points out that it is quite significant that Shakespeare portrays his clerical characters with dignity and reverence, despite the fact that in his day ridicule of the Catholic clergy was a passport to popular and to royal favor . . . Fr. Luke Rivington, D.D., of London, writing on the Lambeth Conference of 1897, comments on the weak and vague pronouncements of this assembly on the important subject of divorce . . . Among the *Analecta* is a letter of Cardinal Rampolla to Cardinal Gibbons, expressing the gratification of the Holy Father over the plan of the American hierarchy to organize on a better and wider basis the "Work of the Propagation of the Faith" . . . A writer who signs himself "Observator" argues that the opinion that all "round dances" are immoral and have been explicitly condemned by the Baltimore Councils is unfounded and excessively severe.

F. J. C.

MASS WITHOUT A SERVER, AGAIN

The Rev. Walter Curtis has rendered a distinct service to the clergy of the United States in his "Mass Without A Server" (*AER*, CXV, 5 [Nov., 1946], 364-75), by giving scholars his painstaking juxtaposition of the various opinions concerning the ever-recurring question: "May a priest say Mass without a server devotionis causa?" The distinction between the *two cases* is very suitable.

Case I has reference to the *spiritual benefit* of the faithful. Fr. Curtis cites the opinion of nine writers who contend that the spiritual good of the faithful is a sufficiently grave cause to justify the laying aside of the Church's positive law (Canon 813, §1) in case a server is not available. From the testimony of said authorities he deduces the conclusions "as enjoying at least theological probability sufficient to make them safe norms in practice: that (I) The spiritual good of the faithful is a grave cause justifying the celebration of the Mass without a server when none can be had: that (II) This cause is verified *with certainty* in the weekday Mass attended by a large group of people (funeral, wedding, First Friday, novena masses, etc.); and (III) *probably* even in the weekday parochial Mass when attended only by a few."[1] Hardly any authorities would disagree with Fr. Curtis in regard to these deductions.

Case II involves the *spiritual good* of the celebrant desirous to celebrate ex *sola devotione* when no server is available. Discussing this case Fr. Curtis writes:

> Only a few among the moralists and canonists consulted consider this specific case. Cappello permits the priest to celebrate rather than forego his Mass "ex qualibet justa et rationabili causa, etiam devotionis tantum." He offers no reasons for this stand. Bonzelet gives the same permission even for the sake of devotion in cases of "transient necessity." Creeden answers our question with the advice that one follow the practice of good priests in the diocese especially if the bishop knows and tolerates the practice. David states that it is a "matter of dispute" whether Mass may be said without a server out of devotion or because one always celebrates. He adds immediately however: "But the prohibition of the canon is quite explicit and some case of real grave necessity must be present to justify Mass without a server." Prümmer

[1] *AER*, *loc. cit.*, p. 369.

would excuse from the law demanding a server those who have a papal indult and also "probabiliter" the priest who could not otherwise celebrate that day.[2]

He then cites two unknown writers in *The American Ecclesiastical Review* for 1919 and 1928 who defend the position that necessity justifying celebration without server is had "when a priest would have to abstain from celebrating altogether unless he were dispensed from having a server."

Fr. Curtis next cites, in rebuttal, Forrest and Schaaf in the same *Review*, Canon E. J. Mahoney in the *Clergy Review*, and Fr. John McCarthy in the *Irish Ecclesiastical Record*, advancing the opposite opinion, i. e. that mere private devotion does not justify celebration without a server. He then sums up:

> In the face of such testimony for and against, what conclusion may one draw? It would appear that the only defensible conclusion is that the celebration of Mass without a server because of private devotion alone is not permitted and therefore gravely opposed to Canon 813. It is felt that this is the only justifiable conclusion because: (I) there is no sufficient extrinsic authority for the opposite view; (II) the reasons offered do not establish intrinsic probability; and (III) there is good authority against it.[3]

In reply to the contention that the authors alleged in favor of the lenient explanation of Canon 813 do not establish *extrinsic probability*, it may be asked in all fairness: Do the four writers advocating the stricter view establish an *extrinsic probability?* And do they advance any argument in favor of their opinion which cannot be matched by the arguments alleged in favor of the more lenient opinion? Nor will it avail to counter that there is an array of older theologians that defend the more rigorous interpretation. These theologians, in the estimation of the present writer, wrote for a different age and for different conditions. They certainly did not take cognizance of the difficulties that many priests in the United States had to face and must still face in their spiritual activities. Furthermore, the very lenient attitude Holy Church takes with regard to the sacramental fast to draw the faithful to the Holy Eucharist, would seem to indicate that she is just as solicitous with regard to the priest's sanctification through the Sacrifice of the Mass.

[2] *Ibid.*, pp. 370 f.

[3] *Ibid.*, pp. 373 f.

Again, it seems strange to the present writer that the priest, in the absence of a server, be allowed to say Mass for the spiritual good of the faithful and be restrained from saying Mass under similar conditions for his own spiritual good without reference to the spiritual good of the faithful. How void the spiritual outlook of many a priest who is at times for weeks snowbound in the blizzards of the Dakotas, Nebraska, Colorado and other Western States if he is debarred from one of the most sustaining spiritual consolations during those dreary weeks? What a tremendous spiritual privation! How disappointing to the priest who when travelling all night till late in the forenoon has remained fasting in the anticipation that he may still say Mass (on the feast of the Sacred Heart, the First Friday, the feasts of the Blessed Virgin, the anniversary of his deceased parent, and other similar cases) to be barred from saying Mass because no server is available at that late hour. Or should a class of forty religious priests in retreat (such as the present writer conducted recently) who are most eager to say Mass for their personal sanctification and the success of the retreat be refused this prized privilege simply because it is sheerly impossible to furnish enough servers for the occasion?

Another point deserving consideration here is this: why should one insist on a stricter interpretation of Canon 813 than of other canons which are evidently of more vital importance, and for the disregard of which theologians demand only a moderately grave reason? Take, for instance, Canon 248: "Festis de pracepto diebus Missa audienda est." The rank and file of theologians are in accord with Davis when he writes: "Any moderately grave inconvenience to mind and body, or to temporal goods, either of one self or another excuses from this precept."[4] Thus Jone, after enunciating the same principle, enumerates the excusing reasons for missing Mass on days of precept: "One may miss Mass for the sake of a pleasure trip once or twice if he has no other opportunity during the year, or if it is the last opportunity during the year he will ever have for a certain outing. Finally, custom in certain localities excuses such as e.g., lying-in women, widows on the first days of their bereavement, engaged persons whose marriage bans are published in the only Mass they can attend."[5] Still more lenient is the opinion of some weighty theologians with regard to

[4] *Moral Theology*, II, 64.

[5] *Moral Theology*, n. 198.

assisting at a "complete" Mass on days of precept. To quote Jone again: "The obligation to hear Mass is not fulfilled by him who is not present at the Consecration. But if one is present at the entire Mass except the Consecration, it may be presumed that the Church would not oblige him to attend another Mass."[6] Certainly Canon 813 does not demand a stricter interpretation than Canon 1248.

Finally, leaving out of consideration the benefit of Holy Mass to those who attend it and the celebrant, does not the Church's teaching on the Divine value and efficacy of the Mass to the whole Church—Triumphant, Militant, and Suffering—to the Mystical Body of Christ and every individual member thereof, to the honor and glory of the Most High, furnish a most potent intrinsic reason why Mass should be celebrated rather than omitted when all that stands in the way is merely a transient impediment established by human legislation for the more befitting celebration of the stupendous Sacrifice? Shall Christ not be sacrificed anew for the welfare of all mankind, the living and the dead, for the honor and glory of the Most High because on this or that day there is unavoidably no other human bystander to witness His Divine Sacrifice to the Godhead?

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[6] *Ibid.*, n. 193.

Father Tom Burke on the Church's Catholicity

The Church contemplated in Scripture must, moreover, be universal. The Jewish Church was founded for a particular people; it might be called a national Church—the Church of Israel. It, moreover, was not destined to last forever, but only for a time. The Church described by our Lord in the new law was a contrast to the Jewish Church in both these respects. It was to be universal as to place and perpetual as to time. Universal as to place. Its doctrines were for all mankind.

—From the sermon, "The Church," in *Lectures and Sermons by the Very Rev. Thomas N. Burke, O.P.* (New York, 1874), p. 327.

SIX-THIRTY IN RETROSPECT

A man who is not intensely loyal to his friends—whether those friends be persons or institutions—is not worth his salt. Quick resentment of criticism, even implied, is characteristic of such loyalty. All too often have I had to repress a rendency to smolder when some well-meaning soul has proffered a suggestion for improvement in parish life or administration.

Consequently the article, "The Fallacy of 'Six-thirty'," in *The American Ecclesiastical Review* for June, 1947, came as no surprise to me. The author's reaction to my mildly-expressed wish that the seminaries might contribute more to the spiritual and emotional maturity of the *neo-ordinatus* probably is representative of what many others thought when they read my brief reflections on "Six-thirty" in *The American Ecclesiastical Review* for February, 1947.

It should be noted that "The Fallacy of 'Six-thirty' " is in no sense an "answer" to the earlier article. I had noted a fact which is a matter of common knowledge and common experience to us secular priests—that many of us leave the seminary spiritual semi-adolescents, with an underdeveloped sense of responsibility. Admitting as I did that this was due to no *lacuna* in the principles as taught us in the Seminary, admitting too the full culpability of our own human wills—I still was moved to ask whether nothing more could be done. Perhaps after all "The Fallacy of 'Six-thirty' " does answer my question by inference. The answer apparently is No. The seminary of today has achieved perfection.

Since it is a matter of fact on one side, and quite clearly a matter of conviction on the other, there would seem to be no ground for further discussion. And yet I cannot but feel regret that the question should be so summarily dismissed. Surely there is no human institution, not even a seminary course, which is not perfectible.

For example, would it be a total absurdity to contemplate some sort of an interneship for seminarians? Let us suppose that theologians were ordained deacons at the end of their third year of theology. Their respective ordinaries would then assign them for a year's work in their own dioceses—as *deacons*. Their assignment would be to those parishes where pastoral direction and inspiration would be of the best. For a year the deacon would

preach and baptize, instruct converts, catechize the children, visit the lax and fallen-away.

He would return to the seminary, surely, with a much keener appreciation of the principles that up until then had been a matter of theory. He would take up his final year of theology with a much clearer grasp of the issues involved. The reports of the pastors under whom these men had served would be of invaluable aid to the seminary administrators in the final polishing-off process. Or is the whole idea utopian?

Again, how can we bridge the gap between the personal guidance of one's seminary spiritual director, and the casual, impersonal-ferverino type of confession that awaits us as soon as we are ordained. It seems to me that if there could be one skilled, full-time priests' director attached to each religious house in a diocese, and that fact were made known to the diocesan clergy, the appointment books of such directors would be quickly filled.

Suggestions such as these may be the vapid vaporings of an impractical mind. No one knows better than a pastor how good things can look on paper, and how unworkable they can prove on application. Perhaps sacerdotal training *has* reached perfection. Perhaps our losses—and I do not mean actual losses in personnel, but the more subtle overall losses due to inferior fervor—perhaps such losses have reached an irreducible minimum. I only know that in my pastoral work I never dare say, "I am doing my best; there is nothing more I can do to save souls." I never dare say, "I am preaching the true doctrine to them; let them look to it." I doubt very much whether those charged with the training of priests would hazard such boasts either.

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PRIESTLY ZEAL

There is a supernatural strength in the priestly zeal which defies the strongest opposition. It is as firm as a rock when there is question of an absolute duty. The zealous priest will shrink from no danger when the law of God and the rights of the Church have to be upheld; unbending like the oak, he will weather the severest storm, without surrendering a single principle.

—Bishop William Stang, in *Pastoral Theology* (New York: Benziger Brothers, 1897), p. 214.

THE CATHOLICITY OF THE CHURCH

Part II

After the middle of the third century, the true Church of Jesus Christ was ordinarily and regularly designated as the *Catholic* society. Hence, as far as a theological study of the Church's catholicity is concerned, the authors who wrote after that period are chiefly valuable for the explanations of this property of the Church, and for the various ways in which they made use of it to support the claims of Christianity. The writers who composed their books between the middle of the second century and the middle of the third, however, throw light upon the subject only by the ways in which they employ the word Catholic, either with reference to the Church itself, or with reference to some reality distinct from the society of the disciples.

Among the authors who are considered here, none gave any detailed explanation either of the Church's own catholicism or of the basic significance of the term "catholic" itself. All of them, however, used either the term or one of its derivatives in such a way as to aid us in understanding the basic meaning of what came to be the most prominent among the notes of the Church. An investigation of their teaching shows that they understood the term "catholic" as St. Ignatius of Antioch and the author of the *Martyrium Polycarpi* understood it. The Catholic Church was the general or universal and genuine company of Our Lord's followers, as opposed to the various conventicles which falsely claimed the Christian name for themselves.

THE GREEK APOLOGISTS AND ST. IRENAEUS

None of the second-century Greek apologists used the expression "Catholic Church" in any of the works that have come down to us. The word "catholic," however, appears on their pages. In his *Dialogue with Trypho* St. Justin Martyr speaks of the catholic resurrection and judgment,[1] and of the catholic, as distinct from the particular, judgment.[2] In both instances the

[1] Cf. c. 81, n. 3; Migne's *Patrologia graeca* (*MPG*), VI, 669. The text speaks of the "catholic, and, in one word, eternal resurrection and judgment of all, altogether at once."

[2] Cf. c. 102, n. 3; *MPG*, VI, 713. The καθολικαί are here distinguished from the μερικαί, "partial," or "divided," or "particular," or "individual."

word could be translated as either "general" or "universal." The *De monarchia*, which was erroneously included among the genuine works of St. Justin, but which Bardenhewer believes may well come from the second century, makes mention of "the Catholic teaching (*τῆς καθολικῆς δόξης*)."[3] This "Catholic teaching" was the belief in the unity of God, forgotten among the pagans because of the superstitions of their ancestors. Athenagoras uses the adverbial form *καθολικῶς*[4] to mean "entirely" or "exclusively." Theophilus of Antioch, however, speaks of "the Catholic resurrection of all men,"[5] as something God is able to effect.

The Latin translator of St. Irenaeus' five books *Adversus haereses* did not use the adjective "*catholica*" at all. It is interesting to note, however, that in one place where we have the Greek original, we find that the translator rendered *τέσσαρα καθολικὰ πνεύματα* as *quatuor principales spiritus*.[6] There is also a suggestion in the Latin translation that the original Greek text may have spoken of members of the true Church as Catholics.

The famous Anglican scholar, W. Wigan Harvey, who produced what is still the standard edition of St. Irenaeus' *Adversus haereses*, suggested that the term Catholic might possibly have come into general use first as a derisive epithet applied to the true Church and to its members by some of the dissident Gnostics. The Latin translation of the *Adversus haereses* tells us that the Valentinian heretics were accustomed to ridicule the members of the true Church as "*communes et Ecclesiasticos*." Harvey suggests that "*communes*" is simply the Latin rendering of *καθολικοὺς*, and that thus the Gnostics were accustomed to designate the members of the true Church as "Catholics," in the sense of the "common," or the "vulgar," while they thought of themselves

[3] Cf. c. 1; *MPG*, VI, 313. The term as used here has no reference whatsoever to any comparison between the true Christian teaching and some heretical perversion of this doctrine. It only implies that the teaching about the existence of one God had been unchallenged in the world until the pagan mind had been misled by superstition.

[4] *Plea for the Christians*, c. 27; *MPG*, VI, 952.

[5] *Ad Autolycum*, I, 13; *MPG*, VI,1044.

[6] Lib. III, cap. 11, n. 11; Harvey, *Sancti Irenaei Episcopi Lugdunensis Libros quinque adversus haereses* (Cambridge, England, 1857), II, 47. St. Irenaeus speaks in this text of the four winds.

as an elite and intellectual minority. He suggests that perhaps "the name of Catholic may have been applied first to the Church of Christ by the Gnostic party, as a contemptuous term for the *οἱ πολλοί*."[7] There is no inherent improbability in this suggestion, since it would seem that even the designation of Christian was first given to the Church and to its members as a term of opprobrium and reproach.[8]

CLEMENT OF ALEXANDRIA

In that portion of his works which has survived until our own time, Clement of Alexandria uses the expression "Catholic Church" twice. Both appearances of this term occur in a single chapter of the *Stromata*. This work tells us that one of the reasons why the heretics' position is untenable is that "the human assemblies (*συνηλύσεις*) which they formed were more recent than the Catholic Church," and that "according to essence, according to idea, according to origin, and according to excellence, we say that the ancient and Catholic Church is alone, in the unity of one faith which belongs to its own covenants, or rather from a covenant which is one, but which has different ages."[9] The assemblies of the heretics are "human" rather than Catholic, according to Clement. Actually he frequently employed the term "Catholic" in such a way as to bring out a distinction from human or individual things in the meaning of the term itself.

Using the word "Catholic" in its classical philosophical sense, Clement spoke of "catholic ideas," that is, universal ideas, expressions of intelligible reality.[10] Clement was convinced that the individual, as such, could not be understood. He speaks of the *καθολικά* as opposed to the *μερικά*, the order of intelligible as distinct from the order of partial, or individual or corporeal

[7] Cf. Lib. III, cap. 15, n. 1; Harvey, *op. cit.*, II, 79.

[8] Cf. Batiffol, *L'église naissante et le catholicisme* (Paris: Gabalda, 1927), pp. 70 f.; and F. J. Foakes Jackson and Kirsopp Lake, *The Beginnings of Christianity: Part I, The Acts of the Apostles* (London, 1933), V, 385.

[9] Both these uses of the term "Catholic Church" occur in the *Stromata*, VII, 17. The text will be found in the writings of Clement of Alexandria, edited in the *Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte* (*GCS*), published at Leipzig (1905 ff), III, 75.

[10] Cf. *Stromata*, VIII, 6; *GCS*, III, 91.

reality.[11] "In all questions," we are told, "these universals (*καθολικὰ ταῦτα*) are to be found, a subject and a person."[12] The genuine Christian doctrine is true because it has truth itself as a subject and as a person. He writes, moreover, about "catholic" elements,[13] and "catholic" axioms.[14]

Clement quotes the Gnostic Heracleon as saying that there is such a thing as a partial *ὁμολογία* as opposed to a catholic or universal profession of faith.[15] Another Gnostic, Theodotus, is cited as describing Our Lord as the "catholic," that is, the universal demiurge.[16]

Clement himself speaks of God's "catholic" providence[17] and of a "catholic" change and movement in creation.[18] There is a "catholic" calling or vocation for all men,[19] as distinct from and opposed to a particular calling of the Israelites or the philosophers. The true faith is the "catholic" or general salvation of humanity.[20] Finally the letter written by the apostolic college at the Council of Jerusalem is the "catholic" epistle of all the apostles.[21]

ORIGEN

In that part of Origen's works which have come down to us in the original Greek, we find no use of the term "catholic" as a qualification of the Church itself. The old Latin translations of his scriptural commentaries have, however, two examples of this terminology. The translation speaks of the "faith of the Catholic Church,"[22] and identifies the author as one of "us who are of

[11] Cf. *ibid.*, VI, 7; *GCS*, II, 460.

[12] Cf. *ibid.*, VI, 15; *GCS*, II, 493.

[13] Cf. *ibid.*, VIII, 8; *GCS*, III, 94. The expression occurs twice in this text.

[14] Cf. *ibid.*, I, 3; and VI, 8; *GCS*, II, 16; and II, 465.

[15] Cf. *ibid.*, IV, 9; *GCS* II, 280. Heracleon is also represented in this same passage as using the adverb *καθολικῶς* to mean "generally" or "universally."

[16] Cf. *Excerpt. ex Theod.*, n. 46; *GCS*, III, 121.

[17] Cf. *Stromata*, VI, 16; *GCS*, II, 508.

[18] Cf. *ibid.*, VI, 6; *GCS*, II, 455.

[19] Cf. *ibid.*, VI, 17; *GCS*, II, 514.

[20] Cf. *Paed.* I, 6; *GCS*, I, 108.

[21] Cf. *Stromata*, IV, 15; *GCS*, II, 291.

[22] Cf. *In Cant. Cantic.*, Lib. III; In the *GCS* edition of Origen (1899 ff.), VIII, 234.

the Catholic Church."[23] In another section of his writing which has come down to our times only in a Latin translation, Origen speaks of the person who has both the belief of faith and the profession of the Name as "a Christian and a Catholic."[24] The man who works against such a person "*adversum ecclesiasticum, adversum catholicum, litigat.*"[25]

Quite frequently in his works Origen uses the term ἐκκλησιαστικός where we would employ "Catholic."[26] The same tendency can be noted in the *Ecclesiastical History* of Eusebius.[27] "Catholic" itself appears as a designation of those epistles which were not directed primarily to any one Church. Thus we have the catholic epistle of John[28] (once merely the "catholic" of John),[29] of Peter,[30] and of Barnabas.[31] Then too, an order or commandment which everyone is bound to obey,[32] a general rule for judging conduct,[33] the benefits which God offers to all men,[34] and those universal truths themselves,[35] are all called "catholic." He ridicules Celsus, who has excoriated the Jews in a previous book of his, for giving these same people "catholic" praise in a subsequent portion of the same work.[36] In prayer we

[23] Cf. *In Lib. Jesu Nave*, Hom. IX, cap. 8; *GCS*, VII, 353.

[24] Cf. *In Levitic.*, Hom. XIV, cap. 2; *GCS*, VI, 480.

[25] Cf. *ibid.*

[26] Cf. Batiffol, *op. cit.*, p. 385.

[27] Cf. *The Ecclesiastical History*, I, 1; III, 3.

[28] Cf. *De Orat.*, XXI, 2; *GCS*, II, 347; *Hom. in Jerem.*, IX, 4; *GCS*, III, 70; *Comm. in Ioan.*, I, 22; II, 23; *GCS*, IV, 23, 80.

[29] Cf. *De Orat.*, XXII, 4; *GCS*, II, 349.

[30] Cf. *Comm. in Ioan.*, VI, 35; *GCS*, IV, 144.

[31] Cf. *Contra Celsum*, I, 63; *GCS*, I, 115.

[32] Cf. *De Orat.*, XI; *GCS*, II, 323.

[33] Cf. *Contra Celsum*, I, 71; *GCS*, I, 124.

[34] Cf. *Hom. in Jerem.*, III, 1; *GCS*, III, 20. The expression occurs twice in this text.

[35] Cf. *Contra Celsum*, IV, 84; *GCS*, I, 355; *Comm. in Ioan.*, II, 15; XIII, 47; XX, 22; *GCS* IV, 71, 274, 354; *Frag. XIX, in Cat. de Prophet.; GCS* III, 207. For a brief account of the philosophical and classical use of καθολική, see Batiffol, *op. cit.*, p. 166; Lightfoot, *The Apostolic Fathers*, (London, 1885), II, 310 f.; and especially Kattenbusch, in *Das apostolische Symbol* (Leipzig, 1900), pp. 920 ff.

[36] Cf. *Contra Celsum*, V, 26; *GCS*, II, 27.

beg of God, according to Origen, "catholic" or universal benefits.[37] Two passages which speak of the "Catholic" faith[38] and of the "Catholic" doctrine[39] appear only in the Latin translation. Our Lord's presence (ἐπιδημία) on earth is designated as "catholic,"[40] and the word is also used to signify "complete" or "entire."[41]

The Greek dialogue usually called by the Latin title *De recta in Deum fide* was formerly ascribed to Origen, and printed among his works. In the course of this document the Marcionite opponent of the true Church is represented as trying to make a point for his own side out of the fact that the true Church was ordinarily called καθολική.[42] The proponent of orthodoxy had charged that the very name of "Marcionite" was evidence that the assembly so designated was not the true Church of God, since the true Church takes its name from Christ. The Marcionite answered that his opponent's confreres spoke of themselves as belonging to the καθολική and that, for this reason, the argument alleged against him had no force. The reply of the orthodox debater insists upon the truths that the "*Catholica*" is a proper name of the true Christian Church, and that any congregation which takes its title from a person other than Our Lord is manifestly not the genuine society of His disciples.

TERTULLIAN AND THE LATIN USAGE

So intimately did the meaning of the Greek word καθολική enter into the mentality of Christ's true Church that the Latin Christians contented themselves with taking the term over bodily into their own language. There was never any serious effort to replace *catholica* by such properly Latin terms as *universalis* or *communis*. Thus, just as the Greek word ἐκκλησία, Latinized as *ecclesia*, remained for the Latin Church the ordinary and the most important designation of Our Lord's true society,

[37] Cf. *De Orat.*, XXXIII, 1; *GCS*, II, 401.

[38] Cf. *In Num.*, XXVII, 2; *GCS*, VII, 258. In the *Comm. in Cant. Cantic.*, III; *GCS*, VIII, the translator speaks of "catholic" teachers.

[39] Cf. *In Num.*, IX, 1; *GCS*, VII, 55.

[40] Cf. *Hom. in Jerem.*, IX, 1; *GCS*, III, 63.

[41] Cf. *Contra Celsum*, V, 7; *GCS*, II, 7; *De Orat.*, XXIX, 3; XXXI, 4; *GCS*, II, 383, 398.

[42] Adamantius, I, 8; in the *GCS* edition of Adamantius, p. 17.

the Greek *καθολική*, Latinized as *catholica*, was fated to become the primary qualification of the Church. Most of the races of the world were destined to know God's kingdom on earth by some form or derivation of its Greek title of *ἡ καθολικὴ ἐκκλησία*.

Strangely enough, the first time that the term *Catholica* is used with reference to the true Church in Latin theological literature, it appears alone, as a substantive rather than as an adjective. In his *De praescriptione haereticorum*, Tertullian speaks simply of the *Catholica* instead of the *ecclesia catholica*. He tells us that Marcion and Valentinus, the heretics, "first believed in the doctrine of the *Catholica* in the Roman Church, under the episcopate of the blessed Eleutherius."[43] This *Catholica* was the true Church, as opposed to the *discidium* of each separate heretical group.

The precise meaning Tertullian ascribed to this term can be seen from the various ways in which he employed it and its derivatives. Thus, in the same book *De praescriptione haereticorum*, he denies that the apostles, when speaking among themselves or with their most intimate associates, ever brought in a rule of faith other than "*quam catholice in medium proferebant.*"[44] What the apostles had taught "in a Catholic way," or "in a Catholic manner" was the doctrine they had commonly and ordinarily given the brotherhood of Christians. According to the heretical Gnostics, whom Tertullian had chiefly in view, the apostolic teaching given *catholice* was quite distinct from and inferior to certain esoteric secrets entrusted to an elite. Tertullian sets himself against this crude form of spiritual snobbery with his insistence that the teaching given *catholice* to the general run of the disciples was the very same doctrine the apostles taught to their closest friends. *Catholice* evidently means "according to the manner of the true Church of Jesus Christ."

In his books *Adversus Marcionem* Tertullian employs the adjective "catholic" several times. He speaks of "the catholic and supreme goodness" of God,[45] and, in interpreting a passage from the prophecy of Isaias, he describes Our Lord Himself as "the Catholic temple of God in which God is worshipped."[46]

[43] Cap. 30; Migne's *Patrologia latina* (*MPL*) II, 42.

[44] Cap. 26; *MPL*, II, 38. Migne's text reads "*Catholicae.*"

[45] II, 17; *MPL*, II, 304.

[46] III, 21; *MPL*, II, 351.

The Cross is "the sign on our foreheads in the true Catholic Jerusalem,"[47] in other words, in the genuine city of God. Our Lord is "the Catholic Priest of the Father."[48] In his *De fuga in persecutione*, he uses the word *catholice* in the sense of "in general," with no reference to the Church or to any of its usual meanings.[49] In the *De monogamia*, he mentions the *catholica traditio*, as distinct from doctrinal novelties.[50]

Contemporary with Tertullian is the document known as the *Fragmentum Muratorianum*. The unknown author of the *Fragmentum* teaches that St. Paul's letters to Philemon, to Titus, and to Timothy are held in honor in "the Catholic Church," and that the various apocryphal writings ascribed to the Apostle "cannot be received in the Catholic Church." The Epistle of Jude and two of John's "are accepted in the *Catholica*."[51]

The *Fragmentum* has come down to our times in only one manuscript. This manuscript itself dates from the eighth century. The original document was apparently written in Greek towards the end of the second century. The Latin translation, of which our only existing manuscript is a copy, seems to have been made shortly after the production of the original document. Thus it serves to indicate that, by the beginning of the third century at least, the Christians of Rome and of Africa ordinarily used the expressions "Catholic Church" or the "*Catholica*" to designate the true company of Our Lord's disciples. This conclusion is further strengthened by the fact that the anti-Pope, Hippolytus, rather pitifully complains that the adherents of Callistus, the true Bishop of Rome (obviously a much more numerous company than the followers of Hippolytus himself) have the effrontery "to call themselves a Catholic Church."[52]

ST. CYPRIAN

In the writings of St. Cyprian the term "*ecclesia Catholica*"

[47] III, 22; *MPL*, II, 353.

[48] IV, 9; *MPL*, II, 376.

[49] Cap. 3; *MPL*, II, 106.

[50] Cap. 2; *MPL*, II, 931.

[51] Cf. Rauschen, *Monumenta Minora Saeculi Secundi*, in *Florilegium patristicum* (Bonn, 1914), III, 32 f.

[52] *Refutatio omnium haeresium*, in the *GCS* edition of Hippolyte's works (1916), III, 250.

appears firmly established as the ordinary and usual designation of Our Lord's true Church on earth. It appears no less than forty-seven times in the works of St. Cyprian.[53] It occurs not only in books and letters of which St. Cyprian himself was the author, but in documents written by Pope St. Cornelius,[54] and by the somewhat obstreperous Firmilian of Caesarea in Cappadocia.[55] The reports of the Seventh Council of Carthage show that it was used as the ordinary name for the true society of Our Lord's disciples by the bishops of Africa.[56]

Once St. Cyprian, like Tertullian before him, spoke of the true Church merely as the "Catholica."[57] He also used the designation of "catholic" to indicate the faith,[58] the rule,[59] and the unity[60] of the Church. Ordinarily, however, the term applies directly to the Church in his writings. On his pages the name obviously means exactly the same thing as it signifies today. Hence there is no reason whatsoever to seek in Latin theological literature a development of the term over and above that which it has reached in the books of the great Carthaginian martyr.

Later patristic writers were to explain and to comment upon the meaning of the term. None, however, were destined to employ it in any way other than that in which St. Cyprian had used it. The "Catholic" Church is the body of Christ, which the dissidents try to divide but which they can never destroy. It is the society within which the sacrament of baptism belongs. He insists upon its unity and its charity. And, as Pope St. Cornelius taught, the unity of the Catholic Church itself postulated the rule of one

[53] D'Alès has listed most of the passages from St. Cyprian's works in which the term "*catholica*" appears in his *La théologie de Saint Cyprien* (Paris: Beauchesne, 1922), pp. 156 ff.

[54] Cf. *Ep.* XLIX, 2; in the *Corpus scriptorum ecclesiasticorum latinorum* (CSEL), III, 611.

[55] Cf. *Ep.* LXXV, 6. 15, 16, 22; *CSEL*, III, 813, 819, 821, 824.

[56] Cf. *Sententiae episcoporum numero LXXXVII de haereticis baptizandis; CSEL*, 435 ff.

[57] Cf. *Ep.* LXVI, 8; *CSEL*, III, 733. The Church, which is the one *Catholica*, "is neither torn nor divided."

[58] Cf. *Ep.* XXV; *CSEL*, III, 538.

[59] Cf. *Ep.* LXX, 1; *CSEL*, III, 767.

[60] Cf. *Ep.* XLV, 1; XLVI, 1; LV, 7; *CSEL*, III, 600, 604, 628.

bishop in the local congregation: for "there ought to be one bishop in the *Catholica*."[61]

The term "Catholica," used alone, had a long and glorious history in Latin theological literature. It first appears, in extant documents, in the writings of Tertullian and in the *Muratorian Fragment*. It was in general use after the beginning of the third century. Dom Odilo Rottmanner reports that it occurs about 240 times in the writings of St. Augustine, never referring to the Catholic faith or to the Catholic religion, but always, as in the earlier documents, directly and immediately to the Catholic Church.[62] It was, however, no longer in common use after the seventh century, although Rottmanner refers to its appearance on one occasion in the letters of St. Bernard.[63]

The Acts of the Seventh Council of Carthage, held in 256, are printed among the works of St. Cyprian, under the title *Sententiae episcoporum numero LXXXVII de haereticis baptizandis*. Several of the bishops whose statements are recorded mentioned the Catholic Church or the *Catholica*. Nemesianus of Thubunus spoke of the "*ecclesia catholica quae est una*."[64] Crescens of Cirta described the heretics and schismatics who wished to come "*ad catholicam ecclesiam*."[65] Quietus of Buruc also used the name "Catholic Church,"[66] as did his confreres, Pelagianus of Luperciana,[67] Iader of Midili,[68] Felix of Marazana,[69] and Peter of Hippo.[70] Pusillus of Lambasca referred to the true Church both as the "*ecclesia catholica*" and simply as the "Catholica."[71] Writing from Caesarea in Cappadocia, Firmilian also spoke of the "*ecclesia catholica*."[72] In every case it is used to designate the true and genuine society of Our Lord's disciples, as opposed to the various assemblies of the heretics and the schismatics. It is the community to which the members of these outside organizations must come if they are to enjoy the fellowship of Christ.

[61] Cf. *Ep.* XLIX, 2; *CSEL*, 611.

[62] Cf. the article "Catholica," in the *Revue Bénédictine* (1900), p. 1.

[63] Cf. St. Bernard, *In Canticum Canticorum*, serm. LXIV, 8; *MPL*, CLXXXIII, 1086.

[64] Cf. *Sententiae episcoporum*, etc., 5; *CSEL*, III, 440.

[65] Cf. *ibid.*, 8; *CSEL*, III, 441.

[66] Cf. *ibid.*, 27; *CSEL*, III, 447.

[67] Cf. *ibid.*, 44; *CSEL*, III, 452.

[68] Cf. *ibid.*, 45; *CSEL*, III, 452.

[69] Cf. *ibid.*, 46; *CSEL*, III, 452.

[70] Cf. *ibid.*, 72; *CSEL*, III, 457.

[71] Cf. *ibid.*, 75; *CSEL*, III, 458.

[72] Cf. *Ep.* LXXV; *CSEL*, III, 810 ff.

Due to the influence Tertullian and especially St. Cyprian exercised upon later Latin patristic thought and terminology, the glorious fortune of the name "Catholic Church" as the ordinary designation of Our Lord's true society had been definitively won by the middle of the third century. Subsequent Fathers of the Church and theologians were to give and then to codify their explanations of the Church's inherent and essential Catholicism. Future generations of Christians were to grow so accustomed to the expression that some of them were prone to forget its original meaning. Yet the true catholicity of God's Church has always been and ever will have been that characteristic which the faithful and the bishops of the early centuries recognized in that Church, and which they indicated when they named it the *Catholica*.

THE MARTYRDOM OF ST. PIONIUS

While the writings of St. Cyprian and of Pope St. Cornelius show that, by the middle of the third century, the Latins had come to use the term "Catholic Church" as the ordinary name for Our Lord's society, the document known as the *Martyrdom of St. Pionius* gives the same evidence for the Church of Smyrna. This document informs us that on the *natalis* of St. Polycarp, during the persecution of Decius, "the priest Pionius, and Sabina, a woman devoted to the true piety, and Asclepiades, and Macedonia, and Linus [another manuscript says Leninus], a priest of the Catholic Church, were taken."[73] After ascertaining that St. Pionius was a Christian, Polemon, the judge who presided at his first *interrogatio*, asked him to what Church he belonged. The Saint answered: "To the Catholic. For there is no other with Christ."[74] The account of the trial adds that St. Sabina, too, was questioned about her Church, and that she professed herself a member of the "Catholic" society.[75]

At the final trial, Quintilianus the proconsul asked St. Pionius to what form of worship or persuasion he belonged. "That of the Catholics," was the Saint's response. When asked what he meant by the "Catholics," St. Pionius simply answered that he was "a

[73] *Acta sanctorum*, Feb., Tom. I, (Paris: Victor Palmé, 1863), pp. 40, 42.
[74] *Ibid.*, p. 44.
[75] *Ibid.*

presbyter of the Catholic Church."[76] Thus the name "Catholic," first expressed in extant Christian literature in a letter of St. Ignatius to the Christians of Smyrna is shown to have been in common use in that local Church during the middle of the second century, as the *Martyrdom of Polycarp* shows, and to have remained the usual form for distinguishing the true Christian body from the various sects which falsely claimed the name of Christ in the middle of the third century, as witness the *Martyrdom of Pionius*. For this reason the Catholic name is and always will be associated with Smyrna, just as the Christian name itself is associated with Antioch, where "the disciples were first named Christians."[77]

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[76] *Ibid.*, p. 46.
[77] *Acts*, 11:26.

THE EVIL OF SLANDER

You may expiate the crime of hatred, by loving your enemy; that of ambition, in renouncing the pomps and vanities of the age; that of injustice, by restoring what you have taken from your brethren; the crime even of impiety and libertinism, by a public and religious respect for the worship of your fathers; but with what remedy, what virtue, can you repair the crime of slander?

—In *Selections from the Works of Jean Baptiste Massillon* (London, 1826), pp. 246 f.

THE FIRST CAUSE OF UNBELIEF

The first cause of incredulity is voluntary ignorance. Faith can, no more than science, be acquired without a certain application of mind. When the mind is not applied, it is inert, it ceases to be a power; it is, as regards the object before it, as if it were not.

—From *Thoughts and Teachings of Lacordaire* (New York: Benziger Brothers, 1902), p. 200.

Answers to Questions

THE SOLEMN REVALIDATION OF A MARRIAGE

Question: If a Catholic couple have attempted marriage before a minister or a civil magistrate, and subsequently wish to have their union validated, may they be married at a nuptial Mass? Could a pastor forbid this?

Answer: There is no law of the Church forbidding marriage at a nuptial Mass to those who have entered a union that is invalid because of lack of the prescribed form. Indeed, *per se* such a method of convalidation is commendable, because the special blessing of the bride, which the Church desires to impart to every Catholic woman on her entrance into the married state, can ordinarily be given only at Mass. This holds true, even though many years have passed since the couple entered their unlawful and invalid union. Of course, those who have sinned so grievously generally desire to have the validation as private as possible, and the priest should acquiesce to this wish. Sometimes, too, circumstances may be present which would render a public ceremony at Mass inadvisable, if not positively wrong—especially the grave danger of scandal. However, apart from this contingency, the couple have the right to be married at a nuptial Mass, and a pastor's authority does not include the power to forbid it. A bishop, however, by virtue of Canon 2291, §6, could impose as a vindicative penalty the deprivation of the nuptial blessing. In some dioceses this penalty is the object of general legislation for cases such as we are considering.

A PROBLEM IN SCANDAL

Question: What decision should priests give in regard to certain spectacles, quite common nowadays in America, wherein the attention of the spectators is deliberately drawn to the physical charms of scantily clad girls? The example to which I refer particularly are the "bathing beauty contest" and the "majorette" who marches before a band. Many priests seem to regard such procedures as perfectly lawful. At any rate, they do not explicitly condemn girls who take part. And certainly, if we can judge by names, many of the bathing beauty contestants are Catholics.

I have even heard that some Catholic bands have majorettes. It seems high time for us to take a stand on these modern American customs, either by pronouncing them perfectly innocent or by vigorously condemning them.

Answer: The theological principle pertinent to the problem proposed by our correspondent is found in our manuals under the subject of passive scandal. According to this principle, a person is not permitted to perform an action (even though the action is perfectly good in itself) which will certainly or probably be an occasion of sin to others, unless the reason for performing this action is sufficiently grave to justify him in omitting an act of charity—namely, the prevention of the sin in question. This principle is simply an application of the more general "principle of the twofold effect" usually found in the treatise on human acts.

In determining the sufficiency of the reason to justify the performance of the action in question various factors must be considered. If there is question of *scandalum pusillorum* (arising from the moral weakness of those scandalized) a graver reason is required than when the scandal is pharisaic (arising from the malicious will of those scandalized). Similarly, the more probable it is that sin will be committed, and the greater the number of those who are likely to sin, the more weighty must be the justifying reason—or, to put it another way, the greater must be the good that is anticipated from the performance of the action in question, or the evil that will be avoided.

A case which is frequently presented by theologians, and which bears some analogy to the one at hand, is the following: A girl realizes that if she leaves her home to go to Mass, she will be the object of sinful desires on the part of a young man residing nearby, even though she is modestly clad. According to the more common opinion, she would be obliged to omit Mass on a week-day, if there was a question of an individual instance, because the benefit of hearing a single Mass of counsel would not suffice to justify her in not preventing the commission of a mortal sin. On the other hand, she would not be obliged to miss Mass habitually in order to avoid giving the occasion of this sin. For charity does not oblige her to sacrifice so great a measure of spiritual blessings in order to remove from another an incentive to sin arising from her action which in itself is perfectly lawful (cf. Merkelbach, *Summa theologiae moralis* [Paris, 1938], I, n. 966; Prümmer,

Manuale theologiae moralis [Friburg Brisgov., 1935], I, n. 610).

Now, the facts in the case proposed are these: at the so-called "bathing beauty contests" (if one can judge by the newspaper pictures and accounts) the participants, garbed in the scantiest costumes, appear before the spectators to be gazed at and evaluated for perfection of physical beauty and form. In some instances even measurements are taken to determine how close they approach to presumably ideal standards. The affair bears a great resemblance to a dog-show or a horse-show, except that human beings, instead of irrational animals, are the objects of scrutiny—and they are presented in a manner that offers a strong sex appeal. The other example adduced by the questioner, that of the majorette, would seem to refer to the case of a girl in a short skirt, who marches before a band, twirling a baton and exhibiting a considerable amount of her anatomy with her gyrations and high-stepping. This may not be so crude and indecent as the beauty contest, yet it undoubtedly deserves to be put in the same category. For its main purpose is unquestionably to call attention to the physical attractiveness of the girl, at least when the band is composed of men or boys. Certainly, if the chief object were to secure an efficient drum-major, the normal thing would be to have a boy or man perform this function for a male band.

Very little knowledge of human nature is required to realize that girls who participate in bathing beauty contests or act as majorettes (in the way described) provide an occasion of sin to some (at least) of the spectators. Indeed, it can be unhesitatingly asserted that when an exhibition of this kind is witnessed by a large number of persons, some mortal sins are sure to be committed, at least in the form of morose delectations and impure desires. It should be emphasized that we are concerned with cases in which not only the manner of dress of the girls is a factor, but also the fact that they are intended to be gazed at closely. When a girl dons a meagre costume for the purpose of swimming or playing tennis and makes no attempt to call attention to her bodily charms, a more lenient decision might be rendered.

The question, therefore, comes down to this: Has a girl sufficient reason to exhibit herself in either of the ways described with the certainty that mortal sins will be committed of which she will be the occasion? Theoretically, I suppose, there could be justifying reasons—for example, if a girl would otherwise be put to

death. But we are concerned with conditions as they exist actually. I have heard the argument given in favor of participation in a bathing beauty contest that in this way a girl can get a chance to win a college scholarship and receive an education which otherwise she could not obtain. And in favor of the majorette I have heard it stated that with this attraction a band finds it much easier to hire out its services.

For my part, however, I think that the scandal arising from the incidents in question cannot be justified by the temporal advantages just mentioned, and I protest vigorously against these loathsome customs in modern American life, particularly when Catholic girls are the participants. I would not hesitate to tell a girl who is planning to enter a bathing beauty contest that if she does so she will be guilty of mortal sin. In support of this grave denunciation the words of St. Alphonsus (referring to a girl who knows that her presence will be the occasion of sins of desire on the part of a man) are appropriate: "I could not excuse her from mortal sin if, led by vanity, she would deliberately (*data opera*) offer herself to the gaze of the man, even though she does not intend to scandalize him" (*Theologia moralis* [ed. Gaudé, Rome, 1905], Lib. II, n. 53). Nor can I see how an easier judgment can be passed on a majorette, when her dress and actions are such as were described above. When the band which she leads is under Catholic auspices, the scandal is much greater. For then people will naturally conclude that the Catholic Church has considerably relaxed its teachings on the sixth and the ninth commandments, so that, despite Our Lord's teaching (*Matt.*, 5:28), it is only a slight failing to look with lust at a woman.

I have heard of a bishop who expelled a girl from a Catholic college because she took part in a bathing beauty contest. I have also heard of a Holy Name parade from which all majorettes were excluded by order of the diocesan chancery. But unfortunately, such decisive action, commendable though it is, seems to be the exception. Catholic girls appear before the eyes of a large group of men in a manner calculated to inspire lustful thoughts and desires, and yet their pastors have little or nothing to say about it. Is it not time that priests in the United States do more than they are doing to prevent the numerous sins of scandal that are being committed in our land under the flimsy pretext of promoting the appreciation of beauty and of art—sins which

are gross violations of the norms of purity proclaimed by the tradition of the Catholic Church and the instructions of many Popes?

THE FREEZING OF THE SACRED SPECIES

Question: Chemists tell us that when wine freezes, a chemical change takes place. If that is true, it would seem that in the event that the consecrated species of wine freeze, the Real Presence ceases. If, then, an accident of this nature occurs when a priest is celebrating Mass, should he consider that Our Lord is no longer present under the frozen species and accordingly consecrate more wine or perhaps re-consecrate the contents of the chalice after the species have been thawed out?

Answer: The rubrics of the Missal are quite explicit on this matter: "If in the winter the Blood is frozen in the chalice, the chalice shall be wrapped in heated cloths; if that would not avail, it shall be placed in hot water near the altar, provided the water does not get into the chalice, until it thaws out" (*De Defectibus*, X, 11). Evidently the Church is convinced that the Real Presence abides even in the frozen species, since the Missal refers to them as "the Blood" and there is no provision made for a repetition of the consecration of the wine after the species have been thawed out.

To the difficulty adduced by the questioner, based on the findings of chemistry, the answer is that Our Lord instituted the sacraments in such wise that the norms for judging the requirements for their validity are to be sought in the judgment of the ordinary person rather than in the technical principles of science. Now, when wine is frozen, the ordinary person still refers to it as wine and considers that it has undergone no substantial change. Applying this concept to the Holy Eucharist, we conclude that, whatever the chemists may say, the freezing of the consecrated species is not to be regarded as a substantial change, and accordingly that it does not cause the cessation of the Real Presence. For this reason, when the species have been thawed out, the priest is to continue the Mass without consecrating a new quantity of wine or re-consecrating what was consecrated previously.

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Book Reviews

A HISTORY OF THE CHURCH. VOLUME III. THE REVOLT AGAINST THE CHURCH: AQUINAS TO LUTHER. By Philip Hughes. New York: Sheed and Ward, 1947. Pp. xvi + 556. $4.00.

All students of the history of the Church will welcome the third volume of Fr. Hughes' splendid work. It is now twelve years since the first two volumes appeared, and the very superior character of this general survey of the Church's past from its foundation to the Second Council of Lyons in 1274 established it at once as the leading work of its kind in English. Readers of the third volume will find that the same high standards of organization, composition, and interpretation have been maintained. It is no disparagement of the volume under review to say that it adds nothing essentially new to our knowledge of the period between Aquinas and Luther. Such is not the function of a general survey, nor was such the intention of the author. But that Fr. Hughes is perfectly capable of making original contributions to our knowledge was proven long since by his monograph on *The Catholic Question, 1688-1829* (New York, 1929) and more recently by his *Rome and the Counter-Reformation in England* (London, 1942). Those two books proved to the satisfaction of all scholars that Fr. Hughes was as adept in the province of original scholarship as he is in the field of general synthesis.

The present work opens with the death of St. Louis IX of France near Tunis in the summer of 1270 and closes with the author's balanced, searching, and eminently fair essay on Martin Luther and his break with the Church in October, 1517. In these two centuries and a half the Catholic unity of medieval Europe disintegrated from the grave moral abuses within and the severe pressure of the rising nationalist states without. It is not a pleasant tale to read, but be it said the author has told it with admirable candor, sympathy, and dignity. Those who are familiar with the shelf of volumes in which Pastor told the story in detail in his *History of the Popes* will find here a discriminating condensation of those volumes and much more from the research which has been done since Pastor laid down his pen twenty years ago. Fr. Hughes writes in the manner of the true historian. He rests his narrative on the best of published research in the history of the Church of the late Middle Ages and he does it with an honesty and fineness of judgment that will win the approval of mature readers. This is history in the fashion which Leo XIII asked that it be written in his letter on historical studies in 1883. Nothing that is necessary to the full under-

standing of the major movements of the time is omitted, regardless of how unpleasant it may be. Here, for example, one finds the shocking spectacle of Clement V's insistence on the torture for the Templars (p. 96), the scandalous treatment of the six cardinals by Urban VI (p. 240), the simony of Boniface IX (p. 258), and the ever-amazing conspiracy of Cardinal Petrucci and his associates in the days of Leo X (pp. 428-31). Sad it is that the Church of God should have fallen so low in its leadership that these things could happen, but it would be sadder were the church historian to try to conceal the ugly picture and leave sincere and inquiring minds wondering at the depth and extent of the explosion which occurred as Leo X was living out his last days. Fr. Hughes' is the kind of history which will gain confidence and respect from all serious minds, Catholic and non-Catholic alike.

The author is particularly happy in his ability to set down vignettes of important personages which leave the kind of impression in the mind of the reader that is not easily lost. From Gregory X to Leo X the popes of these years pass in review, and in the case of all the important ones, the author's brief essays deftly play up the strength and weakness of the individual subjects. Speaking, for example, of Nicholas V, he writes: "Here were combined, in fact, high technical competence, impeccable taste, limitless enthusiasm, magnanimity and magnificence in their only true sense, religious scholarship, deep sincere piety and humility of soul, and a disinterestedness from all thought of self not to be seen again in that chair for seventy years, and never again to be seen there allied with such a splendour of natural gifts" (p. 374).

Nor does Fr. Hughes neglect the ancillary figures around the popes. The molders of thought are summoned to display their theories on man's relations with God, on the perennial problem of Church and State, and on all the other great controversial issues of the period. The reader knows, therefore, whence the ideology of the age had sprung, so that when he finishes the analysis of William of Ockham's thought (pp. 119-24) he realizes its relation to the ideas of Luther over two centuries later. Worthy of mention, too, is the sympathetic and discerning essay on Erasmus and his place in the general picture of the early sixteenth century (pp. 466-73). A century before Luther the pitiful attempt at reform in the Council of Constance with its seven decrees of universal application of March 20, 1418, prepares the reader for the catastrophe which comes just a hundred years later. With the general body of the clergy so desperately in need of radical reform one looks in vain in this legislation for anything even suggesting the seminary system of training for candidates for the priesthood. And the provision in the concordat of July 12, 1418, with England that "more than one benefice shall never be granted to the same person (unless he is of noble birth

or of outstanding learning)" (p. 303), is made farcical when one recalls the pluralities of Cardinal Wolsey a century after this time.

Another admirable feature of Fr. Hughes' book is the effective use he makes of statistics. He can make them meaningful without deadening the reader's interest by overwhelming him with figures, e. g., the interesting data on the saints of the period (p. 484). One recalls in this connection his enlightening article in *The Tablet* for Feb. 18, 1939, entitled "Cardinals and Conclaves. A Study of the Sacred College," in which he traced the nationalities of the cardinals from 1847 to 1939 in a way which drew the attention and appreciation of readers just then interested in the conclave of March, 1939, which elected Pius XII. Fr. Hughes has rendered a similar service in the present volume. The five appendices contain a mine of interesting and helpful data on the popes, cardinals, conclaves, episcopal benefices, and revenues from the leading sees of Christendom.

While the political and literary background is given to papal history with satisfactory fullness, the same cannot be said for the economic and social milieu in which these popes and cardinals lived out their lives. Obviously Fr. Hughes could not give detailed accounts of the economic and social conditions of Europe in the days of a declining feudalism and rising capitalism. But something more than the sparse comments given in connection with the teaching of St. Antoninus on usury (pp. 487 f.) was called for. Of lesser importance one might question the use of "quisling prelates" (pp. 252, 331); the slight note of provincialism in the expression "our own Henry VII" (pp. 413, 416); and that Charles VIII's expedition into Italy in 1494 "began the first chapter of the history of modern Europe" (p. 405). One misses, too, a few works which would have stood the author in good stead, e. g., for his portrait of Gerson (pp. 452 ff.) the monograph of James L. Connolly, *John Gerson. Reformer and Mystic* (London, 1928), for the Anagni incident the learned edition of "William Hundleby's Account of the Anagni Outrage," by Henry G. J. Beck in the *Catholic Historical Review*, XXXII (July, 1946), 190-220, and for the very important subject of papal finance in the period of Fr. Hughes' book, the two-volume work of William E. Lunt, *Papal Revenues in the Middle Ages* (New York, 1934), although he does use the more specialized work of Lunt on papal finances in England. There are likewise a few printer's errors, e. g., "the November" (p. 63), two badly mangled sentences in the last paragraph of p. 231 and another at the bottom of p. 353. The volume carries five handsome illustrations, a bibliographical note which might have been profitably expanded, five maps which are good but badly placed, and a quite inadequate index. The index is really one of the weakest features of the book.

The criticisms above, however, are made with a view to being helpful and not merely fault-finding. Fr. Hughes has done his work so well that any fair-minded reviewer will be anxious to contribute ever so slight a correction to the more perfect rendering of his text. This is the kind of book that merits the widest possible circulation among priests, seminarians, and, in fact, among the general reading public. It is to be hoped that it may pass through another edition and should it enjoy that well-deserved tribute every effort should be made to see that it is as perfect as possible. Fr. Hughes writes church history as it should be written—honestly, fearlessly, gracefully, and sympathetically. The tremendous accumulation of facts never gets out of hand, for he is a master of organization. No reader—of whatever walk of life—can put this volume down without being a more enlightened man, and no priest can finish it without having added not only to his store of knowledge, but as well to his wisdom and to his stock of salutary lessons for priestly living.

JOHN TRACY ELLIS

THIS IS MY STORY. By Louis Francis Budenz. New York: McGraw-Hill (Whittlesey House), 1947. Pp. xiii + 379. $3.00.

The story of Budenz' return to the Catholic Church is of interest from three principal points of view. It can be viewed as a story of the struggles of the individual soul, grappling with complex social and economic problems. It would be interesting as a portrayal of life within the Communist Party. And it could be an exposé of secret and nefarious Communist activities.

On the first score, the book under review is a definite success. Budenz writes well. He is fair and analytical, even in dealing with his own weaknesses. He does not blame others. Another writer might have excused his lapse from the faith on the grounds that the Church was not sufficiently active in dealing with the social question, and that his preoccupation with reform drove him into conflict with the conservatism and even lethargy of many churchmen. Budenz, however, merely narrates the fact that his zeal for the underdog brought him in contact with Marxist groups, and that ultimately he gave up the practice of his religion. Yet his ideals remained, although in a form sometimes distorted. He tried to democratize and idealize the Communist Party after he joined in 1935. When he realized the essential conflict between Communism and human liberty, he returned to the haven of truth and freedom.

The story of life within the Communist Party is revealing and devastating. Budenz narrates events in an impersonal and dispassionate

manner, a fact which contributes greatly to the success of his treatment. There are no grudges, no invective against individuals, and no retailing of petty gossip. As a result the portrayal of the Communist Party as foreign-ruled, rigidly controlled from the top, and lacking in integrity and honesty, gains weight. No objective reader could doubt two facts: that the American Communist Party is an agent of a foreign government; and that it is currently plotting the weakening and overthrow of our own government.

As an exposé of secret Communist plottings, the book is more a sample than a complete document. The author reserves for a later treatment the study of Communist infiltration into labor. He says little about its penetration into government or its formation of hundreds of front organizations. There is practically nothing about its devious infiltration into organs which influence public opinion.

These omissions are, of course, deliberate. Budenz was in the Party at the time when united front and boring-from-within tactics were at their peak. But he refrained from discussing them for two reasons: the first was his reluctance to hurt innocent persons who were dupes of the Party. The second was his unwillingness to weaken his main thesis (that the Party is a foreign agent) by delving into controversial and quasi-political issues.

This reviewer dissents from the reasoning which impelled the omissions, although at the same time he pays high tribute to the spirit of Christian charity which led the writer to protect innocent dupes. The most dangerous aspect of the Communist Party is its ability to deceive the public through fronts and infiltration. If public opinion were well informed, the Department of Justice could handle the foreign agents who rule the Party. But the confused atmosphere of public opinion contributed greatly to the indecisiveness and lethargy of government in handling such matters. It is to be hoped that the author will soon see fit to tell this vital story.

Not everyone who becomes a Communist travels the same route as that taken by Budenz. Nevertheless, a sizeable group within the Party were formerly members of the Catholic Church. One wonders whether more zeal on our part for legitimate social reforms might have led to a different result.

This Is My Story is an important and worthwhile addition to the lists of books on Communism and the Soviet Union. It should have wide circulation among all classes of readers.

JOHN F. CRONIN, S.S.

BREVILOQUIUM. By St. Bonaventure. Translated by Edwin Esser Nemmers, A.M., Mus.M., LL.B. St. Louis and London: B. Herder Book Co., 1946. Pp. xxxvi + 248. $3.00.

Among the gems of medieval Latin literature is to be acclaimed the *Breviloquium* of St. Bonaventure of Bagnorea († 1274), the Seraphic Doctor of the Church and one-time Minister General of the Franciscan Order (1257-74). The *Breviloquium*, written shortly after 1257, is the saint's synthesis of dogmatic and sacramental theology and may rightly be looked upon as a companion volume to his mystical work entitled *Itinerarium mentis ad Deum* and his philosophical treatise *De reductione artium ad theologiam.* All three treatises are frequently printed in the same volume or set.

Although St. Bonaventure and St. Thomas of Aquin studied at Paris where both seem to have had Alexander of Hales as their master, they allied themselves with two divergent systems of thought. St. Thomas followed almost exclusively Aristotle, St. Bonaventure primarily Plato, but especially the Augustinian School. Furthermore, whereas St. Thomas and St. Albert the Great felt that philosophy and theology should be kept separate, St. Bonaventure and Alexander were of the opinion both could be advantageously amalgamated. St. Thomas dissociated philosophy and theology because the method of approach was entirely different, reason and revelation; St. Bonaventure amalgamated the two because in most cases the object of both is the same and theology could supplement philosophy and philosophy could complement theology (*rationes theologicae et convenientiae*).

In his *Breviloquium* St. Bonaventure treats of all the truths of dogmatic and sacramental theology in seven parts: I, The Unity and Trinity of God: II, The Creation of the World; III, The Corruption of Sin; IV, The Incarnation of the Word; V, The Grace of the Holy Ghost; VI, The Sacramental Remedy; and VII, The Final Judgment.

As far as is known Professor Nemmers is the first to have translated the *Breviloquium* in English or in any other language. That such a translation was highly needed can be seen from the fact that a similar translation was being undertaken at the Franciscan Institute of St. Bonaventure College during the summer of 1946. The popularity of the *Breviloquium* can also be seen from the fact that it was the basis of a seminar at the University of Innsbruck during the student years of this reviewer. Professor Nemmers admits that it was no easy task to translate into acceptable English such a classical Latin and highly theological work as St. Bonaventure's *Breviloquium*, especially since, as the translator avers, it was his intention to concentrate on exactness of translation rather than on interpretation of thought.

Beautiful as is the Latin phraseology of St. Bonaventure, the trans-

lation is at times formal and stilted—tainted, as the translator puts it, with a certain "awkwardness of style" for the purpose of preserving "the true standard of a translation of philosophy" (p. vii). Radically perhaps, the fault lies not with the translator but rather with the incontrovertible fact that Greek and Latin lend themselves better to the expression of philosophical and theological terms and phrases than does English. Despite this inadequacy, however, Professor Nemmer's translation is a distinct contribution to the study of medieval scholasticism and the modern diffusion of Latin philosophico-theological classics.

RAPHAEL M. HUBER, O.F.M. Conv.

THE PASTORAL CARE OF SOULS. By Rev. Wendelin Meyer, O.F.M. and others. Translated by Rev. Andrew Green, O.S.B. St. Louis, Mo., and London: B. Herder Book Co., 1944. Pp. iv+344. $3.00.

This work contains chapters by Fr. Meyer on "A Profound Point of View," by Dr. Peter Wust on "The Spiritual Condition of Our Times," by Dr. Theodore Steinbuechel on "The Religious Situation," by Rev. Louis Koester, S.J. on "Fortifying the Faith," by Monsignor Martin Grabmann on "Theological Synthesis," by Dr. Anton Stonner on "The Bible as a Molding Factor," by Dr. Michael Schmaus on "The Dogmatic Schooling of the People," by Dr. Gottlieb Soehngen on "Influence of the Liturgy," by Archbishop Conrad Groeber on "The Value of Christian Art," by Msgr. Adolf Donders on "Effective Preaching," by Dr. Linus Bopp on "Bringing the People to the Church and the Church to the People," by Rev. Paschal Neyer, O.F.M., on "Catholic Action," by Rev. Chrysostom Schulte, O.M.Cap., on "Psychological Conditions," by Rev. Cornelius Schroeder, O.F.M., on "Promotion of Catholic Literature," by Dr. Conrad Algermissen on "The Threat of Bolshevism," and by Dr. H. Fels on "The Catholic Revival." It is provided with a handy index of eight and one-half pages.

The work was written to meet the pastoral problems encountered by the Church in Germany. What is said by way of application of traditional Catholic teaching to the problems of the moment there is interesting as an indication of what the Church had to face not only because of the attitude of the Government, but also because of the mental dispositions of the people to whom the Christian message had to be brought.

While the work may be of interest to those who have to deal directly with persons recently arrived from Germany, or with persons whose thinking has been influenced by the state of mind which prevailed there before this book was written, it is not likely that it will be of use to others

except as it affords ideas which can be abstracted from the applications made in the book in order that they may be applied to the different conditions which face pastors in this country.

The discussions and preoccupations of mind which this work contemplates as existing in the minds of those with whom the pastor will have to deal seem quite foreign to the American scene. The very names of the philosophers whose writings have influenced those discussions and preoccupations are unknown to most Americans. Even discussions of the sort which the book contemplates as being carried on by the people would seem odd to the businessman at his lunch or at the club, to the worker on the production-line or gathered with his fellows, and to the others who make up our complex society.

For the student of conditions which developed in Germany as a result of the work of her philosophers, for the pastor dealing with those newly arrived from that country or influenced by its thinking, this book will be of interest. It will also be of interest to the teacher of Pastoral Theology who wishes to use it as an illustration of a method of adapting the Church's teaching to a particular situation. For the pastor trying to present the message of Christ to his people here in America, this reviewer, at least, does not think the book has much to offer.

THOMAS OWEN MARTIN

THE PRIEST'S ZEAL FOR JUSTICE

In her liturgical prayers Mother Church seeks daily to awaken in her Priests the hunger and thirst after justice. This is the theme of Psalm CXVIII: "Beati immaculati in via: qui ambulant in lege Domini." She reverts to this thought again and again in the prayers which follow. Day and night her Priests "shall meditate upon the law of God *in lege tua die ac nocte meditantes*: they shall believe what they teach; teach what they believe; practise what they teach." Their lives shall be a prayer raising all hearts heavenward; an unceasing "Adveniat regnum tuum." Such was the Saviour's mind when He said: "Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you."

Fr. Thomas Plassmann, O.F.M., in *The Priest's Way to God* (Paterson, New Jersey: St. Anthony Guild Press, 1937), p. 271.